N 6. 3.

POPERY:

OF, THE

PRINCIPLES and POSITIONS

Approved by the

CHURCH of ROME,

(When Really Believ'd and Practis'd)

Are very Dangerous to all;

AND TO

Proteſtant Kings & Superme Powers,

more eſpecially *Pernicious*:

And Inconſiſtent with *that Loyalty*,

WHICH

(by the Law of *NATURE* and *SCRIPTURE*)

Is Indiſpenſably due to

SUPREME POWERS.

In a LETTER to a Perſon of Honor;

By T. L^d Biſhop of *LINCOLN*. Tho. Barlow

Rev. 18. 4. JER. 51. 6.

Come out of her my people, leſt ye be partakers of her Sins and Plagues.

LONDON:

Printed for *J. C.* and to ſold by *Langly Curtis*, at the ſign of Sir *Edmund-bury-Godfrey's* Head near *Fleet-Bridge*. 1683.

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LIBRARY.

For my

HONORED FRIEND

L. N. P.

SIR,

I Received and read your Letter, and this comes to (bring my humble Service, and) tell you so. In your Letter you tell me, *First*, Of an Inhumane and Bloody Design and Popish Plot, a Traiterous and Roman-Catholick Conspiracy (as you call it) against the Sacred Person and Life of our Gracious KING, (whom GOD preserve) and many more (by them) design'd for Ruine, and for the Subversion of the true Religion Esta-

bliſh'd by Law, and introducing Papal Tyranny, Superſtition and Idolatry. A Deſign not only Unchriſtian, but Inhumane and Barbarous; beyond all examples of Turkiſh or Pagan Cruelty; nor has it (in any ſtory) any parallel Impiety; unleſs perhaps, that Bloody (*a*) *French Maſſacre*, or the *Gun-powder-Treaſon*; all contriv'd and carry'd on, by Men of the ſame deſperate Principles, and (though with the blood and ruine of many thouſand innocent perſons) to advance the Papal Intereſt. *Secondly*, You ſay, That the Popiſh Party decry this Impious Conſpiracy, as a State-Trick (without truth or reality) to make Catholicks (as they commonly miſ-call themſelves) odious to the people, and this whole Nation. This I believe (and know) they do. As their Plots and Conſpiracies, ſo their Impudence to deny or

(*a*) Nuptiæ Pariſinæ & Laniena Proteſtantium in Gallia, Anno 1572. Vide Thuanum ad dictum Annum.

or lessen them, (when discover'd) is monstrous, and (were not their Persons and Principles known) incredible. So they did, (where, and when they durst) and still do (*b*) call the *Gun-powder-Treason*, a State-Design, to make them (though they were innocent) seem guilty, and Criminals. *Thirdly*, Lastly, you say, that several Papists tell you, (in excuse of Popery, and their Party) That if indeed there be such a Plot and Conspiracy, (as is pretended) yet it is the only fault of those persons concern'd in it, not of Popery, or their Religion; the Principles and Doctrine of their Church, giving no ground or incouragement to such impious and Anti-Monarchical practices. This I believe too; because I find them making the same Apology for themselves, to take off the guilt of the *Gun-powder-Treason*. For

(*b*) In an Almanack commonly sold, since His Majesties Happy Return; call'd, *Calendarium Catholicum*; the Gun-powder-Treason is call'd *Cecil's Contrivance*. It was printed 1662.

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(without all truth or modesty) they tell us in Print; (c) *That the Gun-powder-Treason was* MORE THAN SUSPECTED, *to be the* CONTRIVANCE *of* Cecil, *the great Politician*; TO RENDER CATHOLICKS ODIOUS; *and that there were but* VERY FEW *of that Religion* (AND THOSE DESPERADOES TOO) *detected of it*, &c. *All* (d) *sober Catholicks detesting that, and all such Conspiracies.*

(c) The aforesaid Popish *Calendarium Catholicum*, or Catholick Almanack, at the end of it, about Holy-days set apart by Act of Parliament.

(d) And yet *Ribadaneira, Bzovius*, &c. reckon those Gun-powder Traitors amongst the eminent *Martyrs* for their Church and Religion; as you shall see anon. And Father *Parsons* calls *Garnet* (Executed for High-Treason, and the Gun-powder Conspiracy,-----*An Innocent Man who suffer'd Unjustly; that he lived a* SAINTS *Life, and accomplish'd the same with an* HAPPY DEATH, *dying in* DEFENCE *of* JUSTICE. In his Book against the Oath of Allegiance; call'd, *A Discussion of the Answer of Dr.* William Barlow, *&c.* p. 22, 23.

Now these things premis'd, you desire to know of me, whether I think these their Allegations and Apologies true; or if I think them untrue and insignificant (as you may be sure I do) that I would give you some reasons why I do so. In obedience therefore to your command, and to satisfie that Obligation that lies upon me (so far as I am able) to Vindicate Truth, and my Mother the

the Church of *England*; (though I have little time, and few Books here (being absent from my own) save what I borrow of friends) I shall endeavour to say something, which may (I hope) be pertinent, towards the Conviction of our Adversaries, and your satisfaction. And here, I shall plainly set down,

I. The *Position* I undertake to make good.
II. The *Proofs* and *Reasons* of it.

I. The *Position* is this----*The Doctrine and Principles of Popery, own'd by the Church of* Rome *(when believed and practised) are not only dangerous, but pernicious to Kings, (especially to those who are Protestants) prejudicial to the just rights of Monarchy, and inconsistent with that Loyalty, which (by the Laws of Nature and Scripture)*

ture) is due to them; and particularly to our Kings, by the eſtabliſh'd and known Laws of England, *made antiently, even by Popiſh Kings and Parliaments, againſt Papal Uſurpations, and Anti-Monarchical Practices.* And here (becauſe it is impoſſible diſtinctly to ſhew, how Popiſh Principles are dangerous to our Kings, and prejudicial to their Juſt Rights, and Royal Prerogative; unleſs we firſt know, what that Prerogative, and thoſe Rights are) I ſhall inquire,

1. What the *Jura Coronæ*, the Rights and Prerogatives of the Imperial Crown of *England* are, as to our preſent concern.
2. How Popiſh Doctrines and Principles, may be dangerous, or pernicious to them.

1. For

1. For the *First*; That *England* is a *Monarchy*, the *Crown Imperial*, and our Kings *SUPREME* Governors, and *SOLE SUPREME* Governors of this Realm, and all other their Dominions, will (I believe, I am sure it should) be granted; seeing our Authentick Laws and Statutes do so expresly, and so often say it. In our Oath of Supremacy we Swear, that the King is, the *ONLY SUPREME Governor*. *SUPREME*, so none (not the Pope) above Him: and *ONLY SUPREME*; so none co-ordinate, or equal to him. So that by our known Laws, our King is, *Solo Deo minor*, invested with *such a Supremacy*, as excludes both Pope and People (and all the World, God Almighty only excepted, by whom Kings Reign) from having any Power, Jurisdiction, or Authority over him. For this *Sove-*

raignty and *Supremacy* belonging to our Kings, and the Imperial Crown of *England*, is asserted, not only by the Statutes of (*e*) Q. *Elizabeth*, (*f*) King *James*, and (*g*) *Charles* the Second, (Protestant Princes) but even those Statutes made by Popish Princes and Parliaments, declare the same: I instance only in (*h*) *Richard* the Second, (*i*) *Henry* the Eighth, and (*k*) Q. *Mary*, (though all the Statutes of Provisors, were pertinent to this purpose.) That *Richard* the Second and his Parliament were Roman-Catholicks, is manifest; and it is as certain, That *Henry* the Eighth and His Parliaments (when the Statutes cited were made) were so too. For 'tis evident, that those Statutes were made *An.* 24 and *An.* 25 *Hen.* 8. that is, *An. Dom.* 1532. and 1533. when neither He, nor His Adherents, were Excommunicate, but

(*e*) Vid. Stat. 1 Eliz. cap. 1. 5 Eliz. cap. 1. & 13 Eliz. cap. 2.

(*f*) Vid. 1 Jac. cap. 7. & 3 Jac. cap. 4.

(*g*) Vid. 12 Car. 2. cap. 30. In the Preamble.

(*h*) Statut. 16 Rich. 2. cap. 5.

(*i*) Statut. 24 Hen. 8. cap. 12. & 25 Hen. 8. cap. 19. & 37 Hen. 8. cap. 17. & 26 Hen. 8. cap. 1.

(*k*) Parliamentum secundum 2 Mariæ, cap. 1.

but actual Members of the Roman Church then, and for some years after. For though Pope *Paul* the Third was angry, and about it, *Anno* 1535. yet he did not actually Excommunicate him or his Adherents, before the year (*l*) 1538. which was six years after *Henry* the Eighth, and His Popish Parliament had Vindicated the Rights of the Imperial Crown of *England*, against the irrational and unjust Pretences and Usurpations of the Pope; and declared, that the *Supremacy* (both in Ecclesiastical and Civil things) ever did (*de Jure*) belong to the Imperial Crown of *England*, not to the Popes Mitre: He having no more to do in *England* (*Jure proprio*, or by any Law of God or Man) than *Henry* the Eighth in *Italy*. And that Parliament of Queen *Mary*, (cited in the Margent) although a Popish Parliament,

(*l*) The *Bull* by which *Hen.* 8. was Excommunicate, was Dat. *Romæ* 16 Cal. *Januarii. Pauli Papæ* 3. *Anno* 5. Vid. *Bullarium Cherubini*, Tom. 1. pag. 704. Edit. *Lugduni*, 1655.

ment, yet declares fully for the Queen's Supremacy, (which, to some may seem strange:) for that Act expresly says, 1. *That the IMPERIAL CROWN of this Realm, with all its Prerogatives, Jurisdictions*, &c. *was descended to the Queen.* 2. That she was the *SOVEREIGN and SUPREME* Governor of all her Dominions, in *AS FULL, LARGE, and AMPLE MANNER, AS ANY OF HER PROGENITORS*, (therefore in as ample a manner as her Father *Henry* the Eighth.) 3. That *by the MOST ANCIENT LAWS of this Realm, the punishment of all OFFENDERS, against the Regality and Laws of this Realm, belong'd to the King*, &c. So that even a Popish Parliament acknowledges and declares, the Kings of *England* possess'd of such a Supremacy, over all persons, and that by our MOST

MOST ANCIENT Laws, that He may punish ALL OFFENDERS (Clergy or Laity) against the Laws, and His Regality. (How contradictory to this, the *Trent*-Council and the Doctrine of the Roman Church is, you shall see anon.) But for the Supremacy of the Kings of *England*, (according to our *Antient and Later Laws*, I refer you to the (*m*) Learned in those Laws; who will give you a clear Declaration of this Supremacy, and a just Vindication of it, from those impertinent (and seditious) Objections brought against it by some, who, inslaved to *Rome*, have cast off Loyalty to their King, and Love to their Country.

(*m*) Vid. *Coke*'s Reports, Part 5. de Jure Regis Ecclesiastico; and *Calvin*'s Case, 7 Report; Sir *John Davis* his Reports, in the Case of *Præmunire*, &c.

And lastly, As for the Supremacy of Kings, (so far as it concerns the Laws of God, (Natural or Positive) and Divines to de-

determine it) I refer you to the *Answer of the* (n) *University of* Oxon, *to a Letter of Henry* the Eighth, requiring their Judgment in that Point: To the (o) *Articles of* Edward *the Sixth*; Of *Queen* (p) Elizabeth; The *Articles* (q) *of* Ireland; The (r) *Injunctions of* Elizabeth; The (s) *Canons of* 1 *Jacobi*; And the (t) *Canons* (*sub Carolo Martyre*) 1640. (besides the Writings of many particular Learned Men:) In which you may see the Judgement of the Church of *England*, concerning Supremacy, and the *Loyalty due to our King*, clearly and fully expres'd; and (in the late unhappy Rebellion) more truly profes'd and practic'd by Her Sons, than Papist, Presbyter, or Fanatique, (though some of them vainly brag of their Loyalty) can, with any just reason pretend to. If you desire further sa-

(n) Vid. Literas Acad. Oxon. Hen. 8. Dat. 27 Jul. 1534.

(o) Art. Ed. 6. 1552. Art. 36.

(p) Art. 5 Eliz. 1562. Art. 37.

(q) Articuli Hiberniæ, 1615. Sect. 57.

(r) Editæ 1559. in calce post Injunctionem, 53.

(s) Canones, 1603. Can. 1, 2.

(t) Can. 1640. Can. 1. &c.

satisfaction and evidence, for the *Supremacy of Kings*, (particularly of our Kings, and the Roman Emperors) even in *Ecclesiastical Matters*; you know, and (at your leisure) may consult, the Collections of *our* (*u*) *Saxon*, and the (*w*) *Imperial* Laws; where you may have sufficient and abundant evidence, that (as to matter of Fact, never questioned in those days) those Emperors and Kings, made many Laws and Constitutions, in Ecclesiastical Matters, which concern'd the Church) as well as Civil, (which concern'd the State.) And (if you desire it) I can shew you, an Original MS. (*agreed upon*, and *approved* by the Convocations of both Provinces, (*Canterbury* and *York*) and subscribed by both Archbishops, and several of each Province) wherein it is clearly shewn, (so far as Scripture, and other Records

(*u*) See our *Saxon* Laws by Mr. *Lambert*, *Spelman* Concil. Tom. 7. Whelogus, &c.

(*w*) Vid. Cod. Theodosianum, cum Doctiss. Gothofred. Notis, & Cod. & Novellas Constitut. Justiniani.

cords of those times mention them) that Kings (from the beginning of the World, till our Blessed Saviours time) did, and *de Jure*, might exercise an Ecclesiastical, as well as Civil Jurisdiction and Supremacy; especially the Kings of the Jews, his own people; which Monarchy was of Gods own (and particularly Divine) Institution. These things premis'd, I come now to shew you, (in the second place) how dangerous, and (when, and where they have power to put them in execution) how pernicious Popish Principles are, to the Persons of Kings, and their just Rights and Prerogatives. And here, I say,

1. That many of their *Popish Principles*, and generally approved and *received Doctrines*, are not only dangerous, but destructive to, and inconsistent with the just So-

Soveraignty and Supremacy of Kings. Becauſe they generally ſay, and (in a thouſand Books writ to that purpoſe) induſtriouſly endeavor to prove it, That all Kings and Emperors, are ſo far from being Supreme, that they are Subject to the Pope, as to their Superior Lord, to whom they owe Service and fidelity. That this may appear, conſider,

1. *The Emperor,* (x) *when he comes into the Popes preſence, as ſoon as ever he ſees him, he muſt* (*His Hat off, and bare-headed*) *bow, till his Knee touch the ground, and worſhip the Pope; and coming nearer, muſt bow again; and when he comes to the Pope, he muſt bow a third time, and* DEVOUTLY *Kiſs the Popes Foot.* The Emperor muſt WORSHIP the Pope, with the Incurvations, or bowings of Body, even to the ground; and then (bare-headed, and on his

(x) *Cæſar, ut primùm Pontificem videt, illum* DETECTO CAPITE, *genu* TERRAM TANGENS VENERATUR: *& iterum cum appropinquet ad gradus ſedis Papæ, genu flectit; ac demùm cum ad Pontificis pedes pervenerit, illos* DEVOTÈ *oſculatur.* Sacrarum Ceremon. Sanctæ Rom. Eccleſiæ, Lib. 1. Tit. 5. pag. 22. Col. 3. Editionis Rom. Anno 1560.

his Knees) *DEVOUTLY* Kiss the Pope's Foot. Execrable and prodigious Pride! The Pope (without all truth or probability) vainly and ridiculously, only pretends to be Christ's Vicar, and so, (if it were true) is less than his Master; and yet our blessed Saviour never requir'd, nor had such Adorations, Incurvations, or Kissing of his Toe, of any, much less of Kings or Emperors. Nor would any Man require such, but the (y) *Man of Sin*; who *exalts* himself (takes that greatness which God never gave him) *above all that is call'd God, or worshipped*. That is, above all *Kings* and *Emperors*. Well, but does not the Pope (in this case) shew some respect and Civility to the Emperor? Does he not uncover his head, or bow his body? &c. No; for the same Authentick Book, of the *SACRED Ceremo-*

(y) 2 Thess. 2. Vers. 3, 4.

nies

nies, of the *HOLY Roman* Church, tells us (z)----*That the Pope never gives any reverence, to any MORTAL whomsoever, either by rising up apparently, or by uncovering, or bowing his head. Onely* (says that Ceremonial) *when the Emperor has kiss'd the Foot of the Pope, sitting in his Chair, he riseth up, A VERY LITTLE to him; and so he does sometimes to GREAT PRINCES.* Whether this can stand with that Supremacy, which (by Divine Law, Natural and Positive) is due to Kings, to be so far subject, and slaves to the Pope; let Kings (who are most concern'd) and the World Judge. And it is to be consider'd, that the Book I cite for those passages concerning the Pope, is no *Apocryphal*, or *Non-licens'd Pamphlet*, containing the inventions of some private person; but it contains the *SACRED Ceremonies* of the

(z) *Pontifex Romanus NEMINI omnino mortalium, reverentiam facit, assurgendo manifestè, caput inclinando, aut detegendo. Romano autem Imperatori, postquam illum SEDENS ad osculum pedis suscepit. ALIQUANTULUM assurgit Magnis etiam Principibus. PRIVATIM adventantibus, cum NON EST in PONTIFICALIBUS, aliquantulum assurgit TANQUAM reverentiam faciens, &c.* dictus Liber Sacrar. Ceremon. Lib. 3. Pag. 113. Col. 2.

ROMAN CHURCH, collecte
by *Marcellus ARCHBISHOP*
Corcyra, dedicated to *POPE LE*
the Tenth, printed at *ROME*
and highly *approved, and* (*a*) *com*
mended by their *eminent Writers.*

(*a*) *Liber VALDE PROBATUS*, sayes *Possevin*: In Apparatu sacro, in Christ. Marcello.

2. But this is not all; the po
Emperor must do (the Pope) h
great Superior and Master, mo
service, and be his Groom, or (
best) *Gentleman* (*b*) *of his Hor*
He must hold the *Popes Stirru*
till he get on Horseback, and the
lead the Horse for some pace
(*c*)---*Cæsar* (*traditis sceptro*
pomo, *uni ex suis*) *prævenit*
equum Pontificis, & *TENE*
STAPHAM, *quoad Pontif*
equum ascenderit; & *deinde*
cepto equi fræno, per aliquot pass
ducit equum Pontificis: and t
Emperors have (*de facto*) ex
cuted this mean Office (whi
was impious and prodigious pri
in the Pope, requiring or perm
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(*b*) He must execute *Stratoris Officium* (be Yeoman of the Stirrup) says Card. *Baronius*. Annal. Tom. 12. ad An. 1177. Sect. 38.

(*c*) Dicto Sacrarum Ceremoniarum, lib. 1. Tit. 5. p. 26. Col. 3.

ting; and degenerous in the Emperors, in performing it.) So the Emperor (*d*) *Sigismund* held the Stirrup of Pope *Martin* the Fifth. And the Emperor (*e*) *Frederick* of *Alexander* the Third, *&c.* And the same *Frederick* had done the same to Pope *Adrian* the Fourth (if (*f*) *Baronius* say true.)----*In conspectu exercitus sui, Fredericus* OFFICIUM STRATORIS *cum* JUCUNDITATE *implevit, & Regnum* FORTITER *tenuit.* And, that it might be remember'd, *Baronius* has put this Note in the (*g*) Margent----*Ut Reges & Imperatores* INSERVIANT PAPÆ. And in the Margent of the next paragraph----*Rex implet* (*h*) *munus* STRATORIS *Papæ.*

(*d*) Tho. Walsingham, Hypodig. Neustriæ, p. 588.

(*e*) *Baronius* Annal. Tom. 12. ad Annum 1177. Sect. 124.

(*f*) Idem Annal. Tom. 12. ad Annum 1155. num. 13, 14.

(*g*) *Ibid.* num. 13.

(*h*) *Ibid.* num. 14.

3. Nor is this all: the Emperor must Swear Fealty to the Pope; and that he will be his Proctor, to defend and maintain all his Rights and Honors, *&c.* In this

form (i)----*Ego Rex Romanorum futurus Imperator, promitto & juro me de cætero Protectorem & Procuratorem fore ſummi Pontificis, in omnibus Neceſſitatibus & utilitatibus ſuis, cuſtodiendo & conſervando poſſeſſiones, honores, Jura* &c. Thus Pope *Innocent* the Third made our King *John* Swear Fidelity and Allegiance to him, in this form (k) *Ego Johannes Rex Angliæ----fidelis ero----Eccleſiæ Romanæ ac* DOMINO MEO, *Innocentio Papæ* 3. &c. And before this, Pope *Gregory* the Seventh (that Prodigy of wickedneſs and Papal Tyranny) ſends *Hubert* to *William* the Conqueror, (*requiring him to Swear Allegiance and Fidelity to him and his Succeſſors.* 'Tis true, that the Conqueror had underſtanding enough to know His Royal Rights, and the Popes injuſt pretences; and (as well became a King) pere-

(i) *Sacrar.* Ceremoniarum S. Rom. Eccleſiæ, lib. 1. Tit. 5. p. 23.

(k) *Hen. de Knighton*, de Eventibus Angliæ, lib. 2. p. 2420. & Math. Weſtmonaſt. ad Annum 1213. p. 272.

(l) *Ut ſibi & ſucceſſoribus* FIDELITATEM *faceret.* Baronius Annal. Tom. 11. ad Annum 1079. num. 25.

ptorily refuſed to take any ſuch Oath. *Fidelitatem facere nolui* (ſays he in his Letters to the Pope) *nec volo.* However, *hoc Ithacus vellet*; this power they pretended to, and (as they had ability and opportunity) required it, and (we may be ſure) when they have an advantage and power, they will both require, and ſeverely (by Interdicts, Anathema's, and Excommunications) exact it. And well they might, if they had that vaſt Power and Juriſdiction over Kings, which the Canoniſts, Jeſuits, Schoolmen, Caſuiſts, Summiſts, and their greateſt Writers generally give them. I ſhall (of many) give you ſome few Inſtances.

4. Cardinal *Pool* (*m*) after he had ſaid, and (as he thought) proved; That the King was the *product of the Pope and people*, by them *created* and *made King*; and

(*m*) Libro ad Hen. 8. *pro Eccleſiaſticæ Unionis Defenſione.* Romæ, apud Antonium Badum Aſulanum, p. 25, 26. It is in *Folio*, but the year when 'twas Printed not expreſs'd.

and that the *Office of the Pope and Priest*, was the Office *of a Father*, the King being his Son. He adds ----That *Officium patris est PROR-SUS MAJUS REGIO ET DIVINIUS*. And then he has put these words in the Margent (that they might be taken into special consideration) (*n*)----*The Priest COMMANDS THE KING, but the KING CANNOT COMMAND THE PRIEST.* The *Priest* then is *superior*, and the *King his subject:* and so good night to the Kings Supremacy. And a little before, he says (*o*)---*Henry the Eighth imitated the PRIDE of LUCIFER, when he made himself VICAR of Christ.* This is pretty well; but as the Pope desires, so the Cardinal (and others generally give him more) (*p*)----*Petri Cathedram SUPER OMNIA IMPERATORUM sedia, & OMNIA REGUM tribunali*

(*n*) *SACERDOS in suo munere REGI PRÆCIPIT, NON CONTRA.* Ibidem p. 26. col. 1.

(*o*) *Henricus Rex LUCIFERI SUPERBIAM imitatur, dum se ipse VICARIUM CHRISTI constituit.* Ibid. p. 17. col. 1.

(*p*) Polus Card. de Concilio, p. 91. Editionis in 8°.

alia CONSTITUIT CHRISTUS. The Pope (by their Divinity) is *Jure divino*, superiour to all Kings and Emperors: And yet St. *Paul* (*q*) (*equal to* St. Peter, and far above any of his successors) acknowledges that the Emperor (*r*) (and he a Pagan) was *his Judge* and *legal superior*, and (as such) Appeals to him. *Azorius* (a great and learned person) confirms the Cardinals Opinion; and tells us (*s*) *that the Emperor* BY THE *LAW OF GOD is* SUBJECT *to the* POPE, *even in* TEMPORALS. And since him, a learned Man, and Prior-General of his Order, tells us (*t*) *That the Popes* EMPIRE *is over* ALL THE WORLD (Pagan and Christian) *and that* HE *is the* ONELY VICAR OF GOD, *who has* SUPREME *Power and* EMPIRE, *over* ALL KINGS *and* PRINCES

(*q*) 2 Cor. 11. 5. & 2 Cor. 12. 11.

(*r*) Act. 25. 10, 11.

(*s*) *Imperator* PAPÆ JURE DIVINO SUBJECTUS, *etiam in* TEMPORALIBUS. Azorius Institut. Moral. Tom. 2. lib. 10. cap. 6. p. 1041.

(*t*) *Unicus* DEI VICARIUS PONTIFEX ROMANUS, *habet* SUMMAM *potestatem &* IMPERIUM *super* OMNES REGES *&* Principes TERRÆ. Blasius Bagnus de S. Romanæ Ecclesiæ Dignitatibus. Tract. 7. p. 83.

CES OF THE EARTH. And
(u) *Ibid.* p. 84. again (u)----*Sicut unus est Deus monarcha omnium; sic inter homines* UNUS DEBET *esse* PRINCEPS & MONARCHA, *qui* OMNIBUS MORTALIBUS *præsit* & DOMINETUR, DEI *scilicet* VICARIUS. *Non igitur Petrus* SUB REGE, *sed* REGES SUB PETRO *esse* DEBENT, *sibique* & *suis* SUCCESSORIBUS IN CURVARI TENENTUR, & COLLA SUBMITTERE. An
(x) *Ibid.* p. 85. a little after (x)----*Unus D Vicarius* OMNIUM PRINCEP & DOMINUS, *Cui* IMPE RATORES, REGES, & P testates OMNES HUMILITE OBEDIANT, *sintque* SUBJE CTI. And good reason th should be so (if he say true:) Princes have all their Power a Authority from the Pope.---*Si luna accipit lumen à sole, sic R* GIA *potestas recepit authoritate*

NO

NON ALIUNDE nisi A PAPA. And for the proof of this, he cites two great (*y*) Lawyers (and might have cited an hundred more) *Johannes Andreas*, and *Hostiensis*---(*) *Multas rationes afferunt* Johannes Andreas *&* *Hostiensis, quibus probant, Papam esse Principem & MONARCHAM, & SUPERIOREM Laicorum omnium & Clericorum.* Nay, 'tis THE DUTY OF ALL KINGS, to suffer the Pope to domineer over them (*z*)---*DEBET Potestas Spiritualis Temporali DOMINARI.* Nay, they are damn'd if they do not submit: for so the Lemma, or Title to that impious Extravagant of Pope *Boniface* the Eighth. *Omnes Christi fideles* (the Text and Gloss expressly say it) *DE NECESSITATE SALUTIS SUBSUNT ROMANO PONTIFICI. Qui utrumque* (*a*) *gladium habet, & OMNES Judicat, & A NE-*

(*y*) *Ibid.* p. 85.

(*) Ad Can. *Nemo* 13. & Can. *Aliorum.* 14. Caus. 9. Quæst. 3.

(*z*) Glossa ad cap. *Unam Sanctam. De Majore & Obed.* in Extravag. Commun. Verbo, *Porro subesse*, in Respect. ad 3. Argumentum.

(*a*) *Luc.* 22. 38. 1. It cannot appear that *Peter* had them both. 2. Nor that they were given him by *Christ.* 3. Nor that they signifi'd two distinct powers. 4. Nor that *Peter* might use them both, who was severely condemn'd for using one, *Mat.* 26. 51, 52.

NEMINE judicatur. The Pope has both Swords, that is, (as their Infallible Judge, the Pope, falsely and ridiculously expounds it) both the Spiritual and Temporal Power; and is *SUPREME MONARCH above all Kings.* Nay further, they blasphemously say, That our blessed Saviour had not done *DISCRETELY*, unless he had left such a Supreme Monarch over his Church at his Ascension to govern the World: (b)----*Non videretur Dominus fuisse DISCRETUS, nisi unicum post se talem Vicarium reliquisset.*

(b) Glossa ad dictum Cap. *Unam Sanctam.*

And (to fill up the measure of their Blasphemy against God, and their sordid and impious flattery of the Pope) Hence it is, that they declare the Pope to be *more than Man.*

(c) *Papa stupor mundi----Qui maxima rerum*
Nec Deus, nec homo, quasi neuter es inter utrumque.

(c) Glossa verbo Papa ad Procemium Clementinarum.

So

So the Gloſs upon the *Clementines*, in their *Canon-Law*. And the famous Inſcription (if I forget not) on an Altar at *Rome*, is as blaſphemous (or rather more) as the former. The words are theſe; *Paulo 5° VICE-DEO Pontificiæ OMNIPOTENTIÆ vindici acerrimo*, &c. where although *VICE-DEUS*, ſignifie ſomething leſs than God; yet *Omnipotence* blaſphemouſly attributed to the Pope, muſt ſignifie, that he was more than Man. But there is another Gloſs, which does not mince the matter, but in plain words, ſpeaks down-right Blaſphemy: in which it is (d) *Dominus DEUS noſter Papa*. So that theſe Gloſſes though they agree in Impiety, and are both blaſphemous; yet they contradict each other; the one ſaying, that the *Pope is God*; the other, that he is *neither God nor Man*. Now, if this be true,

(d) Gloſſa ad Cap. *Cum inter.* 4. verbo, *Declaramus*. De Verb. Signif. in Extravag. Johan. 22.

I desire some of their Canonists would inform me, what they think the Pope is. For if (according to their Law) he *neither be God nor Man*; seeing (I suppose) it will be granted, that he is a rational Creature, and no good Angel, he must be (by their Law and Logick) *an incarnate Devil.* I do not call him so; but only shew what (by the just consequence of their impious and blasphemous Glosses) he must be.

5. And here, it may not be unworthy of our observation, that although *Thomas Manrique* (Master of the sacred *Palace*) in the year 1572. *thought* (e) *fit* to have this impious Glos left out and has (in Print) published his opinion: yet Pope (f) *Gregory* the XIII. thought otherwise, and approves and passes this blasphemous Glos (with such others) and so it still remains in the

(e) Censura in Glossas Juris Canonici. Colon. 1572 p. 13, 14, & 52.

(f) Vide Bullam ejus datam Romæ 1 Jul. 1580. præfixam Juri Canon. Paris. 1612.

(g) R

(g) *Roman* and (h) *Parisian* Editions. Now although the *Congregatio Indicis*, and their Inquisitors, in their *Indices Expurgatorii*, take particular notice of, and Damn such Sentences as these (though Principles of Christian Religion evidently contain'd in Scripture) (i) *Abraham fide justus.* (k) *Christus credentibus salus.* (l) *Justitia nostra Christus.* *Omnes* (m) *sumus peccatores.* I say, though they constantly Damn such Sacred Truths, and command them to be expung'd; yet this impious Gloss (making, as they think, for the Popes absolute Monarchy) stands untouch'd, in their last and best Editions of their *Canon-Law*. Onely they have in the last Edition (I have yet seen) added this Note in the Margent, over against the Gloss (n)----*Hæc verba sano modo sunt accipienda.* And that is (according to the mean-

(g) Anno 1580.
(h) Paris. 1612.

(i) Index Expurgat. Hispan. Juxta exemplar. Madriti. 1667. p.99.
(k) Ibidem, p. 112. Col. 2.
(l. m.) Ibidem.

(n) Edit. Jur. Canon. Paris. 1612. Clement. Col. 4. in margine, ad Proœmium Clementinarum.

meaning of *Johannes Andreas*, the Author of that Gloss) those words must be taken so, as they make most for the Popes Supremacy: for so it immediately follows---- *Prolata enim sunt ad ostendendam amplissimam esse Pontificis Romani potestatem.*

Now this Supremacy of the Pope being granted, (which their Lawyers, Authentick Laws, their Canonists and Councils, and all their greatest Writers, *Jesuits* especially, generally contend for) it evidently follows, that the Pope is the sole and onely Supreme Power on Earth; and so all Kings and Emperors are, and must be his Subjects, and so must lose that Supremacy, which (by the Laws of Nature and Scripture) does *de Jure* belong to them: For they say, and industriously endeavor to prove this Absolute Supreme Power and Monarchy of

of the Pope, over all Kings and Emperors in the World. I shall, to satisfie you, bring two or three more Witnesses to prove it.

I. *Abraham* (o) *Bzovius* tells us, 1. That the *Pope is MONARCH OF ALL CHRISTIANS* (Kings and Emperors included.) 2. That he is *SUPREME over ALL MORTALS.* 3. That there *lies no APPEAL from him.* 4. That he is *JUDGE of HEAVEN*, and in *all EARTHLY JUDGMENTS SUPREME.* 5. That he is, *THE ARBITRATOR of THE WORLD.* These (and many more such) *Bzovius* industriously indeavors to prove out of their Popish Authors. Nor is his Book any surreptitious Work, clandestinely publish'd, such as *Rome* would not own; for it

(o) Abrah. Bzovius de Pontifice Romano. Coloniæ Agrip. 1619. says,
1. *Papa est Christianorum Monarcha*, cap. 1.
2. *Mortalium supremus*, cap. 3.
3. *A quo Provocatio nulla*, cap. 16.
4. *Judex cœli, & in Judicio terreno supremus*, cap. 32.
5. *Arbiter Orbis*, cap. 45.

it comes out, with all the So-
lemn Approbations and
Commendations of his Su-
periors, and the *Apostolick*
Inquisitor; who thus approve
Bzovius his Book (and so
all the above-mention'd Ex-
travagant and Antimonar-
chical Positions) (*p*)---*Seein*
it sufficiently appears, by th
APPROBATIONS of th
DOCTORS, and the Author
FAMOUS NAME; tha
the Learning of this prese
Work is SINGULAR, an
the DOCTRINE SOLID
both IN FAITH and MA
NERS; therefore I think
fit to be published, FO
THE COMMON UTILI
So that this Doctrine of t
Popes Supremacy, above
Kings and Emperors, is n
Bzovius his private Opinio
but has the Approbation

(*p*) Vide Approbationes libro Bzovii, De Pontifice Romano præfixus; in Approbatione Inquisitoris Apostolici —— *Cum de præsentis Operis SINGULARI eruditione, SOLIDAQUE IN FIDE AC MORIBUS DOCTRINA, tam ex DOCTORUM CALCULO, quam ex Authoris CELEBRI NOMINE, satis CONSTET; censeo ut ad COMMUNEM UTILITATEM excudatur*, &c.

the Roman Church (at least in the Judgment of those who approved it) being attested by those, who (by that Church) are impowered for that purpose.

II. My next Witness is *Isiodorus Mosconius* (Vicar-General to the Archbishop of *Bononia*, and a learned Lawyer) who tells us, (q) *That the Pope is* UNIVERSAL JUDGE, KING OF KINGS, *and* LORD *of* LORDS, *because his Power is of God; That* GODS TRIBUNAL *and the* POPES, *is one and the* SAME, *and that they have the* SAME CONSISTORY: *and therefore* ALL *other Powers are* HIS SUBJECTS, *and that the Pope is* JUDGED *of* NONE BUT GOD; *not of* THE EMPEROR *or* KINGS

(q) Isiod. Mosconius, de Majestat. Ecclesiæ Militantis, lib. 1. cap. 7. p. 26. Venetiis 1602. *Pontifex Rom. est Judex universalis, Rex Regum, & Dominus Dominantium, eo quod ejus Potestas à Deo est, & nullum habet superiorem nisi Deum: Estque unum Tribunal inter Deum & Papam. Ideo omnes aliæ potestates ei subditæ sunt, & à nemine judicatur, nisi à Deo; non ab Augusto, non à Regibus, nec à Clero aut populo.* Et p. 640. in Margine; *Papa est omnium Principum Monarcha*, &c.

KINGS, or of the CLERG
or LAITY. And he cite
many of their Canons an
Councils, which (as positivel
as he) say and prove the sam
thing.

III. *Celsus Mancinus* (De Ju
ribus Principatuum, Rom
1596. lib. 3. *cap.* 1, 2.)
not far short in attributin
an *absolute supreme Power*
the Pope, even in Tempor
things. For (in the place c
ted) he tells us *Three* thing
(which he fully proves, ou
of their best Authors.) (r
1. *That the Pope is LOR*
OF THE WHOLE WORL
2. *That the Pope (as Pope*
has TEMPORAL POWE
3. *That this temporal pow*
of the Pope, is, of AL
OTHER POWERS in t
World most EMINENT
and ALL *other Powers DE*
PEN

(r) Mancinus loco citato, ait, 1. *Papa est* TOTIUS ORBIS DOMINUS. 2. PAPA (*ut Papa*) *habet* POTESTATEM TEMPORALEM. 3. *Potestas Papæ temporalis, est* OMNIUM *aliarum Potestatum* EMINENTISSIMA, *aliæque potestates* OMNES *ab illo* DEPENDENT.

PEND on the POPE. But let this pass; I shall cite you a greater Authority which will not only tell you, that the Papal Power is greater than Regal and Imperial, but how much it is greater: for,

IV. Pope *Innocent* the III. (as *Infallible* as any of his Successors) tells us, that the Papal (*s*) Power, is as much greater than the Imperial, as *the SUN is greater than the MOON.* And the Gloss there (*t*) says, that is 47 times greater. He who put the Note in the Margent there, thinks this too little; and therefore he says, *Quinquagies septies*; The Papal Power is (according to his Arithmetick) 57 times greater than the Imperial. A Man would think, that (by these accounts) the Popes Power

(*s*) Innocentius 3. cap. *Solicitæ*, 6. Extra. de *Major. & Obedientiâ.*

(*t*) *Pontificalis dignitas quadragies Septies Regali maior.* So the learned Gloss.

were great enough. But the is an Addition there, (w was the Author of it, I kn not) in which we are to (you may believe so far you think fit) that the *Pa Dignity exceeds the Imperi* no less than 7744. so inc siderable a thing (in th Mens account) is Regal Imperial Majesty, in resp of the vast Greatness of pal Supremacy.

In short; if you compare t Decretal of *Innocent* the Th (but now cited) with that fam Extravagant of Pope (*u*) B *face* the Eighth, (both which received into the Body of t Canon-Law) you will find t cite several places of Script (miserably mis-understood) bring reasons to prove the P Power above the Regal and perial. But the consequences

(*u*) Bonifacius 8. cap. *Unam Sanctam.* 1. de majoritate & Obed. Extrav. Com.

draw from those Texts they cite, are so far from being Infallible, that they are (like those who cite them) evidently false; and what other Arguments they bring, are not only unlike reason, but ridiculous: yet although neither the Reasons, nor the Authority of their Popes, nor the general consent of the ablest Writers *Rome* has, (who all endeavor to establish the same Position, and the Popes extravagant Supremacy) can prove that he really has such Power, (nor are they cited by me to any such purpose) yet they clearly prove that they own that Doctrine (which is all I aim at) and (though they cannot) gladly would make it appear probable, and have us and all others to believe it.

6. And further, from this unlimited Supremacy of the Pope, they conclude (and publickly

profeſs) his *power to depoſe Kings*, abſolve their Subjects from all Oathes of Allegiance, and diſpoſe of their Kingdomes. That this may appear, I conſider,

1. That to cite particular Popiſh Writers, would be endleſs and needleſs; that *Bellarmine*, *Emanuel Sa*, *Suares*, *Mariana*, *Turrecremata*, &c. that the Canoniſts, Caſuiſts, Schoolmen, Summiſts, Jeſuits, *&c.* are generally (if not univerſally) of this opinion, (*That the Pope may depoſe Kings*, &c.) is notoriouſly known to all, who know them. I ſhall onely inſtance in two or three (to give you a taſte of that impious doctrine, which all of them profeſs, aſſert, and (as far as they are able) vindicate *&c.*) And here, 1. *Celſus Mancinus* (a learned Canon-Regular of the Order of St. *Auguſtine*) tells us, that (x)----*It is EVIDENT TO ALL, THAT EMPERORS*

(x) *Conſpicuum eſt* OMNIBUS, *à Summo Pontifice* DEPONI PRIVARIque *Imperatores, idque non* TANTUM *ratione eorum quæ ad* FIDEM *ſpectant, verum etiam &* EORUM *quæ ad* MORES *&* JUS CIVILE *ſpectant.* Celſus Mancinus De Juribus Principatuum, lib. 3. cap. 3. pag. 76. Romæ 1596.

ARE DEPOSED and DEPRIVED by the Pope, and that not ONELY FOR things pertaining TO FAITH, but ALSO for things pertaining to MANNERS and the CIVIL LAW. And *Abraham Bzovius* (more fully) says, (as generally the rest do.) 1. (*y*) *That the secular power IS SUBJECT to the SPIRITUAL; so that it is no usurpation, if the Spiritual JUDGE the Secular.* 2. *The Pope has SUPREME POWER over Christian KINGS and PRINCES, who may CORRECT, DEPOSE, and PUT OTHERS in their PLACES.* 3. *The Pope may DEPRIVE a KING of his Royal Dignity for HERESY, SCHISM, for any intolerable crime, negligence, or laziness, if in great matters he break his Oath, or oppress the Church,* &c. *So that in all these cases,* (by him there mention'd, and they are

(*y*) Bzovius De Pont. Romano, cap. 46. p. 621. col. 2. Col. Agrip. 1618. 1. *Potestas secularis subdita est spirituali, ita ut non sit judicium usurpatum, si potestas spiritualis de temporalibus judicet.* 2. *Papa summam habet potestatem etiam in Reges & Principes Christianos, qui eos corrigat, officio amoveat, & in loco eorum alios constituat.* 3. *Papa potest Regem propter Hæresin, Schisma, crimen intolerabile in populo, negligentiam aut socordiam, si juramento dato, in rebus gravissimis non satisfecerit, aut Ecclesiam opprimeret,* DIGNITATE REGIA EXUERE.

Eight or Nine) *The Pope may depose a Supreme Prince*; and the Pope himself is SOLE JUDGE both of the CRIME and Condemnation. And to make all this good, 1. He gives us a (z) Catalogue of above Thirty Kings and Princes, who have (*de facto*) been Deposed, or (by Excommunications and Anathema's) Damn'd by the Pope. 2. And then he cites the Canon of a (*) General Council of their own (of which anon) and above a hundred eminent Authors of their own Church, who assert and justifie that Impious Opinion. 3. And then he further adds, that AN INNUMERABLE company of *ENGLISH MARTYRS* (following their Captain *Edmund Campian*, a *Villain* Condemned and Executed for (*) *High Treason*) did with their Pens and Blood maintain the same Opinion

(z) Bzovius loco citato, pag. 611, 612, &c.

(*) Ibid. pag. 619, 620, 621.

(*) *Campian* justly executed for High Treason, 24 of *Eliz.* 1581. Vide *Camden's Elizab.* Lib. 3. pag. 239, 240.

----I

---*INNUMERABILES etiam Anglicani MARTYRES DUCEM Edmundum CAMPIANUM secuti, pro PRIMATU Romani Pontificis, ab Hen. 8. & Elizabetha cæsi, Sanguine profuso, & stilo exerto idem docuerunt.* So that we may see, the Doctrine of the Pope's Power to *DEPOSE KINGS*, must be *de Fide*, an Article of Divine Truth, and they Martyrs who die in defence of it: for *Campian* is with them, a (*) *Most FAMOUS MARTYR.*

(*) *MARTYR CHRISTI INCLYTUS, & sui seculi CLARISSIMUS.* Pet. Ribadeneira in Catalog. Scriptorum Religionis Societatis Jesu, in Edmundo Campiano. *Parsons* the Jesuit says as much for *Garnet*, in his Discussion of the Answer of *W. B.* pag. 22, 23.

These Positions, asserted publickly and in Print, by Popish Authors, with so much confidence, and without any check of the Romish Church, of which they are Members; may justly seem impious and horrid to any sober Christian, who wishes well (as all good Subjects should) to Kings and Monarchy: yet I shall shew

shew you greater abominations. One of their (a) *Authors*, writing aginst King *James* (of happy Memory) tells us,

1. That *the Pope's Power (in the BELIEF of CATHOLICKS) is not barely Ministerial, but IMPERIAL. CATHOLICI* (says he) *non tantum MINISTERIO, sed & IMPERIO Papam præsidere CREDUNT.* And this Papal Power is (b) *SUPREME, so that there resides in the Pope a right to direct and COMPEL, and a POWER OF LIFE AND DEATH.* And to shew the reason of this, he adds; (c) *That the POPE is*

(a) Casp. Sciop-pius, *in his* Ecclesiasticum Jacobo Magnæ Britanniæ Regi Oppositum, cap. 139. pag. 502. Edit. 1611.

(b) *Penes Papam in Ecclesia SUMMUM IMPERIUM, Potestas SUMMA, tam dirigendi quam COGENDI, jus etiam VITÆ & NECIS in Papa residet.* Ibidem cap. 138. pag. 426.

(c) *Papa est SUMMUS DEI VICARIUS, Cæsar summus Ecclesiæ ADVOCATUS; quo NIHIL ULLI REGI amplius aut HONORIFICENTIUS. Papa CAPUT est Corporis Christi; Cæsar ac REGES sunt BRACHIA seu MANUS. Itaque insania t dicere nullum Capitis in Brachia Imperium esse. Papa (qui est Caput & ver tex Ecclesiastici corporis) Spiritus Sancti inspiratione regitur. BRACHI NIHIL facere possunt, nisi quod ad corporis Victum, amictum ac protectionu pertinet; quorum omnium Regimen ac præscriptum, quin penes Caput sit, & inde ad Brachia derivetur, dubitare Paulus vetat,* Col. 2. 19. *Itaque si Regi non nutriant, neque vestiant Corpus. ---Si Brachia aut Manus munere no fungantur, nec teneant Caput. --- Ut membrum inutile. CAPITIS IMPE RIO AMPUTENTUR.* Ibid. cap. 241. pag. 511. If you desire to se more of the Pope's Deposing Kings, Card. *Baronius* (in an hundred places vindicates the Power, and approves and commends the practice. See hi Annals, *Ad annum* 593. num. 8. & *ad Annum* 730. num. 5.

this

the SUPREME VICAR *of* GOD, *the Emperor Supreme* ADVOCATE *of the Church, than which nothing can be more* HONOURABLE *for any* KING: (Surely Kings are much bound to him for that Honourable Office.) *The* POPE (as he goes on) *is* THE HEAD *of Christ's Body; The Emperor and Kings are* ARMS *and* HANDS; *and therefore it is* MADNESS *to say, That the* HEAD *has not* EMPIRE *over the* ARMS. *The* POPE, *who is the Head and Top of the Ecclesiastical Body, is govern'd by the* INSPIRATION *of the Holy Ghost. The* ARMS *can do nothing, but what pertains to the Food, Rayment, and Protection of the Body. And* St. Paul *forbids us to doubt, that the Government and Prescription of all these, belongs to the*

Head,

Head, and from thence is derived to the ARMS. And therefore if Kings do not feed and cloath the Body, if the ARMS or HANDS do not do their Office, they may (by the Command of the HEAD) be CUT OFF, as unprofitable Members. These are his words, or the English of them.

So that (by this Popish Doctrine) the Pope being Head of the Body, may, when he pleases, (for he is Supreme and Sole Judge in the case) cut off Kings and Emperors, who are but the Hands or Arms of that Body. And yet so hard is the Forehead of that Author, that he is not ashamed to say, (and put it in the Margent, that all might take notice of it) *That this great Power of the Pope is (d) NOT AT ALL dangerous or prejudicial to Princes.* How dangerous this Doctrine of this Pa-

(d) *Summa Papæ potestas NIHIL PRORSUS PERICULI ADFERT REGIBUS.* Idem cap. 141. pag. 512.

pa-

pal Supremacy has been to Princes, the many Excommunications and Depositions of Kings and Emperors, in the six last Centuries, are evident and sad Witnesses; and what mischief (if not carefully prevented) it may do for the future, it will concern Princes, and all who are Loyal, and love Them, and their own Preservation, seriously to consider. It was a Wise Mans saying, That Protestant Princes may be too secure, but never safe, while any Jesuite dwells in their Dominions. *Thuanus* speaking of the fatal, and (by them, too secure) not fear'd Tragedy of *Hen.* 3. and 4. of *France*, he seems to blame their too great Security, and then adds: *MISEROS PRINCIPES, QUIBUS DE CONJURATIONE NON CREDITUR, NISI OCCISIS.* But to proceed.

2. Ano-

2. Another of their Authors, and he a Learned Bishop (*Jacobus* (e) *Simanca* by Name) tells us that, which concerns all Protestant Princes to consider, and what they must expect from the Pope, when he has Power to put their Traiterous Principles in execution. The thing he tells us, is this: *Heretiques* (says he, and we know who are meant by that hard word) *are actually* DEPRIVED OF ALL DOMINION *and* JURISDICTION, *and their* SUBJECTS FREED FROM THEIR OBEDIENCE: *and this comprehends* KINGS *and* OTHER LORDS. So *Simanca*. Nor is this his private or singular Opinion: For, 1. he proves it expresly out of a Decretal of Pope *Gregory* the Ninth, extant in the Body of their (f) Canon-Law. 2. He cites

(e) Jacobus Simanca Enchir. Judicum, Tit. 67. Sect. 12. p. 349. Antwerp. 1573. *HÆRETICI PRIVATI SUNT OMNI DOMINIO & Jurisdictione, & EORUM SUBDITI ab eis LIBERI sunt, quod & REGES, & alios rerum Dominos comprehendit.*

(f) Cap. *Absolutos*, 16. Extra. *de Hæreticis.*

cites (g) *Alphonsus à Castro*, who also proves the Position of *Simanca*, by evident testimonies of many and eminent Popish Authors. 3. It is to be considered too, that *Simanca*'s Book is Priviledg'd, & Licens'd to be Printed by Publick Authority, and with the Approbation and high Commendation of the *Censor Librorum*, the Learned *Ben. Arias Montanus*; who tells us, that he had read it, (h) *and judged it HIGHLY PROFITABLE for the Knowledge and PRACTICE of the WHOLE Argument undertaken, and that it contain'd NOTHING OFFENSIVE to the CATHOLICK FAITH*, (then, in that great Man's Judgment, that Rebellious Roman Doctrine, of Deposing Heretical Kings, and Absolving their Subjects from all Oaths of

(g) Alph. à Castro, *de Justâ Hæreticor. Punit.* Lib. 2. Cap. 7. &c.

(h) *Valde utilem esse censeo ad TOTIUS argumenti suscepti cognitionem & PRAXIM, NIHILQUE continere quod CATHOLICAM FIDEM offendat: Ideoque DIGNUM judico, ut ad MULTORUM UTILITATEM, TERTIO, & etiam SÆPIUS edatur.* So are the words in *Arias Montanus* his License of that Book.

of Allegiance, is not offensi
to their Catholick Faith.) *A*
therefore I JUDGE it WO
THY, that FOR THE PR
FIT OF MANY, it be
THIRD TIME, and OFTNE
Published. So that this *Doctri*
(That *Heretical Kings are I*
priv'd of all their Dominio
and their Subjects Absolv
from all Oaths of Allegiance
not only approved by *Siman*
Alfonsus à Castro, Arias Mon
nus, (all *great and very Lea*
ed Persons in the Church
Rome) but by their Can
Law, and the Decretal of P
Gregory the Ninth. And i
further considerable, that t
Doctrine (though Impious
Traiterous) is not (in any
dex Expurgatorius, I have
seen) condemned either in
manca, or any other of all th
who generally assert and vi
cate it.

3.

3. One more I shall only cite, (though an hundred such might be cited) and he a famous *Jesuite*, who plainly tells us, (what their Society constantly *profess*, and *many of them have and do practice*) (*i*) *That if a* CLERGY-MAN *Rebel against his* KING, *it is* NO TREASON, *because* CLERGY-MEN *are not the* KINGS SUBJECTS. Nor is this the singular Opinion of *Emanuel Sa*; for it is *approved* and highly *commended* (by their *Censores Librorum*) both at the (*k*) *beginning*, and (*l*) *end* of that Book; and (as an (*m*) excellent and learned person tells me) it was highly approved and commended at *Rome* too. So that (if such a multitude of eminent Popish Authors may have that credit they deserve in this particular) we may be

(*i*) *Clerici rebellio in Regem, non est crimen læsæ Majestatis, quia Clericus non est Regi subditus.* Eman. Sa. Aphor. Confess. Verbo *Clericus*, pag. 41. Col. 1599.

(*k*) *Opus Theologis, OMNIBUSQUE animarum curam habentibus UTILE ac NECESSARIUM.*

(*l*) *Hi Aphorismi DOCTI sunt ac PII, MULTAMQUE Utilitatem allaturi.*

(*m*) Jac. Leschassier operum, pag. 421. Edit. Paris, 1652.

sure, that this impious and trayterous Doctrine is approved and received in the Church of *Rome*. And though I said I would cite no more such Testimonies, to manifest so certain and clear a Truth; yet I shall add two more, (not unworthy your Consideration) which are (if that be possible) more highly impious than the former.

1. Then, a great Popish (*n*) Lawyer, (asserting the Papal Power) has, and endeavours to prove these erroneous and desperate Positions.

(*n*) Phil. Maynardus de Privilegiis Ecclesiast. Dedicated to Pope *Paulus* 5. & printed at *Ancona*, 1607.

1. *The Emperor and Kings are the Popes Subjects.*

2. *The Emperour and King may be Deposed by the Pope, for Heresie and any great Sin.*

3. *The Pope has Power in the whole World, in Spirituals and*

(1) *Imperator subest Papæ ut & Reges.* Art. 5. Sect. 19, 21.

(2) *Imperator & Rex ratione fidei & peccati gravis, possunt à Papa deponi & privari.* Ibid. Sect. 23.

(3) *Papa habet potestatem in toto Orbe, in Spiritua-*

TE

EMPORALS; and this TEMPORAL Power he has in a more Worthy, a Superiour and perfect manner, than Secular Princes.

4. *Statutes made by Lay-men, do not bind the Clergie.*

5. *The Pope is Vicar of God, and preferred before all Powers, as GOD HIMSELF; and EVERY CREATURE IS SUBJECT TO HIM.*

6. *It is necessary to Salvation to be Subject to the Pope; and he who affirms the contrary, IS NO CHRISTIAN.*

This he has out of the (o) *Canon-Law*, and the Decretal of Pope *Boniface* the Eighth. So that by this impious and uncharitable Doctrine, all *Protestant Kings, Princes and People*, are *deny'd to be Christians*, and *absolutely damned*, without all hope or possibility of *Sal-*

libus & Temporalibus; & in Temporalibus modo digniori, superiori, & perfectiori quam habent Principes seculares. Ibid. Art. 6. Sect. 1. & Sect. 11.

(4) *Statuta Laicorum non obligant Clericos.* Art. 13. Sect. 9.

(5) *Vicarius Dei Omnibus Potestatibus Præponitur,* SICUT IPSE DEUS, *&* PAPÆ SUBEST OMNIS CREATURA. Ibid. Art. 6. Sect. 11, 12.

(6) *Papæ subesse, est* DE NECESSITATE SALUTIS; *& contrarium asserens*, NON POTEST DICI CHRISTIANUS. Ibid. Sect. 13.

(o) Cap. *Unam Sanct.* De Major, & Obedientiâ. Inter. Extrav. Communes.

vation. And yet their (p) Ca*nists* (to say nothing of othe and (q) Jesuits generally, (n (r) universally) approve a defend it, and the Pope a (s) *Council* confirm and es blish it. *Theologia hæc dam toria, Pseudo-Catholica, Ro na sit licet, tamen non est Ch stiana.* Let them brag (as u ally they do) of their *Catho Faith*; for my part, I can h no great Opinion of th Faith, who have little Char and damn all save themsel

(p) Vide Glossam ad dictum Cap. *Unam Sanctam*: & Card. Turrecrematam summa de Eccles. Lib. 4. Part. 2. pag. 409.

(q) Vid. Bellarmin. de Pont. Rom. Lib. 5. cap. 7. Sect. Item. Sect. *Sic enim.*

(r) Vid. Apologiam Jesuitarum, Editam An. 1591. cum hoc Titulo, *La verité defendue.*

(s) Vid. Sanction. Pragmat. (Paris, 1613. in Quarto) pag. 1042. & Concil. Lateran. sub Leone 10. Sess. 11. apud Binium, Tom. 9. Concil. pag. 153. A. And that *OBEDIENTIA VERA* (and so *Subjection*) is due and to be given *Jesu Christi rio Pontifici Romano*, is an Article of their New CREED, (contri *Trent.*) *EXTRA QUAM NULLA SALVUS ESSE POTEST*; and belief of this, all their Ecclesiasticks solemnly swear. Vid. Bullam super Forma Professionis Fidei, in Concilio Tridentino, Sess. 25.

2. Once more, (t) *Stanis Orichovius*, (while he magni the Pope and his Papal Gr nes, with high contempt Kings, and Blasphemy aga God) hath this passage, u to fall from the Pen of mo so

(t) Stanislaus Orichovius in Chimera, pag. 99.

sober Christian: (u) *The PRIEST* (says he) *excels* THE *KING, as much as a MAN excels a BEAST.* And says further, *HE WHO PREFERS THE KING BEFORE THE PRIEST, he prefers the CREATURE before the CREATOR.* This is strange Doctrine, and yet approved at *Rome*, at least not condemned there, (as Anti-monarchical Positions, which decry Royal, and magnifie Papal Power, seldom, or never are.) The reason why I say and believe this, is; because I find in the (x) *Spanish Expurgatory Index*, some other things of this *Author* censur'd; but this passage now cited, is neither medled with, nor once mentioned.

(u) *Sacerdos præstat Regi, quantum HOMO præstat BESTIÆ. Qui Regem præfert Sacerdoti, is CREATURAM anteponit Creatori.* Loco citato.

(x) Index Expurgatorius Hisp. in Stanislao Orichovio.

But to pass by particular Testimonies of single Popish Authors,

(who publickly assert, and i
dustriously endeavour to Vind
cate this Rebellious Doctrine
That Kings may be Deposed a
Murdered by the Pope or People
I shall give you greater, and (
the Church of *Rome*) more A
thentique Authority. As for i
stance,

1. Their (*y*) *Canon-Law*, a
proved, received, used and obey
in their Church, as a Rule
Justice in all their Courts a
Consistories. I shall quote the
best Edition; Corrected, A
proved, and Published by t
Popes Command, (and he Infa
lible no doubt) for so he himse
tells us----(*z*) *Nos providere c*
lentes, ut hoc Jus Canonicum,
EXPURGATUM, ad OMNE
CHRISTI FIDELES SA
TUM perveniat, ac ne cuiquam
ceat operi QUICQUAM ADDE
RE, vel IMMUTARE, aut I
VE

(*y*) Decretum Gratiani *EMENDATUM* jussu Gregorii 13. Editum juxta Exemplar. *ROMANUM, DILIGENTER RECOGNITUM.* Paris, 1612.

(*z*) Gregorius Papa 13. in Bulla Corpori Juris Canonici præfixâ, Dat. Romæ, 1580. Anno Pontificatus sui 9.

VERTERE, *sed prout in urbe nostra Româ nuper impressum fuit*, *perpetuo integrum & INCORRUPTUM conservetur.* Now in his Canon-Law, so *purged* and *corrected*, that it might come to *ALL THE FAITHFUL*, (as the *Pope himself tells us*, who, if he were Infallible, could not, and if he were but an honest Man, would not publish an Untruth) we are told,

I. That the Pope may depose Princes, and then absolve their Subjects from their Oaths of Allegiance. (*a*)----*A FIDELITATIS etiam JURAMENTO, Romanus Pontifex nonnullos ABSOLVIT, cum aliquos A SUA DIGNITATE DEPONIT.* And having set down this for Law, it immediately follows,

(*a*) Vid. Can. *Authoritatem*, 2. Caus. 15. Quæst. 6. Part 2.

II. That (b) *another Pope* (Zachary *by Name*) *depoſed the King of* France; *not ſo much for* HIS INIQUITIES, *but that he was* UNPROFITABLE *for ſuch a Power*----*And then he* ABSOLVED ALL THE FRENCH *from their Oath of* FIDELITY: And then adds,----*That the Holy Church* (*he means the Pope*) *does* (*by an uſual Authority*) *abſolve Subjects from their Oath to their Superiors.*

(b) *Alius autem Rom. Pontifex, Zacharias ſcilicet, Regem Francorum, non tam pro ſuis Iniquitatibus, quam pro eo, quod tantæ poteſtati erat inutilis, à* REGNO DEPOSUIT, *omnéſque Francigenos à* JURAMENTO FIDELITATIS, *quod illi fecerunt,* ABSOLVIT. *Quod etiam ex* AUTHORITATE FREQUENTI *facit Eccleſia.* Ibid. Can. *Alius* 3.

Now concerning this *memorable Canon*, give me leave to obſerve,

1. That the Gloſs tells us, (*John Semeca*, a famous Canoniſt, was Author of it) that Pope *Gelaſius* maintain'd the Doctrine of depoſing Emperors. (c)--*Gelaſius*

(c) Gloſſa ad dictum Canonem, verbo *Alius.*

laſius Papa ſcribens contra Anaſtaſium Imperatorem, dicit, QUOD POTEST EUM DEPONERE PROPTER malitiam ſuam, &c.

2. In the *Lemma*, or *Title* of this *Canon*, (in the (*d*) *old Editions* of the Canon-Law) it was----*Gelaſius Papa Anaſtaſio Imperatori*. But in *later* (*e*) *Editions* the Title is this,----*Pontificalis Authoritas A JURAMENTO FIDELITATIS nonnullos ABSOLVIT, unde Gregorius Papa.* The (*f*) Annotator tells us truly, that *Gelaſius* could not ſpeak of the French Kings depoſition; ſeeing *Gelaſius* was dead, above 240 years before *Chilpericus*, (or *Childericus*, they write him both ways) came to be King of *France*. But they ſay, the words of this Canon are found in the (*g*) *Epiſtles* of Pope *Gre-*

(*d*) Edit. Pariſ. 1519, &c.

(*e*) Edit. Lugduni, 1661. &c.

(*f*) Vid. Notam ad dictum Can. *Alius*, in Edit. recentioribus.

(*g*) Gregorius 7. Regiſt. lib. 8. Epiſt. 21.

Gregory the Seventh, and there-
fore they do rightly refer them
to him, as the true Author o
them. Now, whether it were
Gelasius or *Gregory* the Seventh
it is all one, (as to my presen
business) it is by them confess'd
that a Pope was Author of tha
Rebellious passage; *Gratian* re-
fers it into the Body of the
Canon-Law, and Pope (*h*) *Gre-*
gory the Thirteenth approve
and (together with the whol
Body of the Law, the Glo
and Annotations) confirms an
ratifies it. Whence we may ra-
tionally conclude, that thi
Doctrine of the *Popes Powe*
to *depose Kings*, and *absolv*
their Subjects from their *Oath*
of Allegiance, (though impiou
and rebellious) is so far fro
being *disown'd*, or *detested b*
all Papists (as some now pre-
tend) that the Supreme powe

(*h*) Vide Bullam Gregorii 13. Dat. Romæ 1 Julii 1580. Corpori Jur. Can. præfixam.

of that Church has not only approved, but establish'd it for Law. By the way; though you see, that *Gratian* and Pope *Gregory* say, that Pope *Zachary* was the Man who *deposed* the *French* King *Hildericus*; yet (*i*) *an Historian* of more Antiquity and Credit than either of them (notwithstanding *Gregories* Infallibility) tells us, that it was *Pope Stephen* (*Zacharies* Successor) who *deposed him*. So that all agree, that *A Pope* (it matters not which) was Author of that impiety.

3. When the Canon says, that the *French* King was deposed by the Pope, because he was *INUTILES*, &c. the Gloss gives you the meaning of that word;----*Non intelligas*, *INUTILIS*, *id est*, *INSUFFICIENS*, *tunc enim ei dare debuit Coadjutor*; *sed quia DISSOLU-*

(*i*) Eginhardus in Vita Caroli Magni, p. 4, 5. Edit. Colon. 1521. who says----*Hildericus Rex*, *JUSSU STEPHANI*, *Romani Pontificis*, *depositus est*. This impious Fact of Pope *Stephen*, has been approv'd, and (in practice) imitated by many of his followers. *Bzovius* (before cited) gives us a List of above 30 Kings and Princes, thus deposed by Popes, and Anathematiz'd.

LUTUS erat, cum (*) M
*LIERIBUS, & EFFOEM
NATUS; so that (by this P
pal Law) we see, that (if t
Pope please) the greatest Prin
may be deposed for a ve
small matter.

(*) *Ipse Papa Pater Patrum putativus, sed filiorum VERUS Pater: quod, qui Nepotes ejus, omnes norunt.* Il Nepotismo, pag.----

4. When this Canon says, t
Pope deposed the King of Fra
the (*k*) *Gloss* notes----E
Papa deponit Imperatorem. A
(lest we should not take n
tice of it) these words (in the
best Editions of the Cano
Laws (*l*) *corrected, purged,*
vised, and whatever wicked m
had put into the Text or M
gent, contrary to the Catholi
Faith, by Pope Gregories *co*
mand expunged) I say (no
withstanding all this) the
words are put in the Marge
----*IMPERATOR POTEST*
PAPA DEPONI. When
it is evident, that in Pope G
gor

(k) Glossa ad dictum. Can. *Alius* 3. Verbo *deposuit.*

(l) *Cum his quæ ab impiis Scriptoribus, extra in margine, vel intra aspersa fuerunt Catholicæ veritati contraria revidendi, corrigendi, expurgandi curam demundavimus--JAM TOTUM EMENDATUM,* &c. In Bulla dicta Gregorii 13. Corpori Juris Canonici præfixa.

gories Opinion, this *impious Doctrine* and Position (though contrary to the *true Christian*) is not contrary *to* THEIR *ROMAN FAITH*; being expresly in those Glosses and Canons, in which, their Supreme and Infallible Judge says, There is NOTHING *CATHOLICÆ VERITATI CONTRARIUM.* Nor is this Pope *Gregories* singular opinion; *that the Pope may depose Kings.* For seeing it has been approved by their Popes, and their General Councils, (as you shall see anon) and for some Ages received amongst their *Sacred Canons*, (as they call them) it is become *a necessary part of their Creed*, (and no *Salvation* without the belief of it) to which all their *Secular Clergy*, *Archbishops*, *Bishops*, and whoever *has any cure of Souls*; and all their *Regu-*

Regulars (at least the *Heads and Governors of them*) *are solemnly* (*m*) *sworn.* For they *swear, promise, and vow, without all doubtings, to receive and profess ALL THINGS defined and declared in the SACRED CANONS, and General Councils; and* (*so far as they are able*) *to make others receive them too.* So that all their Ecclesiasticks (especially all who have any Cure of Souls) do not only believe this *impious Doctrine* of *Popes Power to depose Kings*, but they swear both to BELIEVE and PROFESS IT, and (as far as they are able) make others do so too. How pernicious to Kings and Princes, such Principles, and such Persons, (sworn to Profess and Promote them) heretofore have been, the many sad and Tragical Examples of de-

posed

(*m*) One Article of the *Trent*-Creed is this.----*Item omnia à Sacris CANONIBUS & Oecumenicis, Conciliis definita, INDUBITANTER recipio & profiteor----Hanc Catholicam fidem, extra quam non est SALUS profiteor, & ab aliis teneri, (quantum in me est) curabo.* Ita habent verba Professionis fidei, in Bulla dicta Pii Papæ 4. Concil. Tridentin. sess. 25.

posed Princes, in the six last Centuries, can abundantly witness, and assure us: And how pernicious (for the future) they may be, unless (with care and prudence) they be prevented, we, or our Posterity, may unhappily, and too soon see. *Dirum omen misericors, qui solus potest, averruncet Deus.*

5. Lastly; if we consult Cardinal (*n*) *Turrecremata* (a very great and learned person) (who well understood their Sacred Canons, and in what sence the Roman Church received them) he, in his Commentary on the Canon before-cited, affirms, and endeavours to prove these following (*o*) Propositions.

(*n*) Johan. Card. de Turrecremata, ad Can. *Alius* 3. Caus. 15. Quæst. 6. & in summa de Ecclesia, lib. 2. cap. 14. *&c.*

(*o*) The Cardinals own words are these which follow.

I. *The Pope may* DEPOSE *the Emperor, or a King not subject to the Emperor.*

I. *Papa potest deponere Imperatorem, aut Regem, qui non subest Imperatori.*

II. *The*

II. *Papa LICITE potest absolvere subditos à juramento fidelitatis.*

II. *The Pope may LAWFULLY absolve Subjects from the Oath of Allegiance.*

III. *Papa potest deponere Comites, Duces & alios Barones, sine consensu Imperatorum, aut Regum quibus subsunt.*

III. *The Pope may depose Counts, Dukes, and other Barons, without the Consent of the Emperor, of those Kings, whose Subjects they are.*

IV. *Subditi (si habeant assensum Papæ) possunt Regem deponere----Et si Rex sit manifestus HÆRETICUS, potest ab Ecclesia deponi.*

IV. *Subjects (if they have the Popes consent)* (wch they are sure to have, if it make for his interest) *may depose their Kings.* This he farther proves, and adds----*That the King be a manifest Heretick* (and all Protestants are with them) *the CHURCH may depose him.*

The Premises consider'd, will highly concern all Protestant Kings and Princes to look to; who, (as Hereticks) are all damned, and (*p*) Anathematiz'd once every year, on *Maundy-Thursday* in their *Bulla Cœnæ Domini.* For had they of *Rome* power to

(*p*) Vid. Bullam dictam à Clemente X. Editam, An. 1671. 7 Cal. April. & Pontif. sui An. 1. in Bullario Rom. Lugduni 1673. p. 528. Sect. 1.

cording to their Principles, Pretences, and Intereſts; they would make ſhort work, a ſpeedy and thorough Reformation; and compel all Proteſtant (or, as they conſtantly miſ-call them, Heretical) Kings and Princes, to quit their Religion, or their Realms and Kingdoms.

Be it concluded then; that (according to the Approved and Received Doctrine of the *Roman Church*) *Kings and Princes* may be *depoſed*, and their *Subjects abſolved from their Oaths of Allegiance*. And for the truth of what I here ſay; we have *the Precept and Practice of three Popes* (*Zachary*, *Gregory* the Seventh, and *Urban* the Second) and *three* (*q*) *Canons* grounded on that *Papal Authority*, received into the Body *of their Canon-Law*: which when you have occaſion, you may (for further ſatisfaction) conſult.

(*q*) Vide Gratian. Can. *Alius*, 3. Can. *Nos Sanctorum*, 4. & Can. *Juratos*, 5. Cauſ. 15. Quæſt. 6.

Now if you inquire *for what Crimes* Kings may be depoſed by the Pope; whether for *Hereſie* onely (for that's univerſally agreed on) or for other Crimes alſo? *John Semeca* (Author of the Gloſs on *Gratian*) gives us *a full and Categorical Anſwer.* For, 1. He (r) propoſes the Queſtion; *Pro quo peccato poteſt Imperator deponi?* For what *Sin can the Emperor be deposed?* (That he may be depoſed, is (in that Law) no queſtion, but an undoubted truth; the queſtion onely is, for what Crime it may be done.) And the Anſwer is----(ſ) *That he may be depoſed for* ANY SIN, *if he be* INCORRIGIBLE; *and not onely for his ſins, but if he* (t) UNPROFITABLY *manage that Regal Power:* And this he proves out of another Canon. This is the *ſad condition of Kings and Emperors* (by the Popiſh *Canon Law*

(r) Gloſſa ad Can. *Si Papa* 6. Diſt. 40. Verbo, *A fide devius.*

(ſ) *PRO QUOLIBET peccato poteſt Imperator* deponi, ſi ſit incorrigibilis. Ibidem.

(t) *Papa Zacharias Regem Francorum, non tam pro ſuis iniquitatibus, quam quod tantæ poteſtatis erat* INUTILIS, *depoſuit.* Can. *Alius*, 2. Cauſ. 15. Quæſt. 6.

law) they may *be deposed* (if they *incorrigible*) *for ANY SIN*, and sometimes for *no sin*; at least the *principal cause of their depo-tion.* Whereas (by the *same Law*) the *Pope* be so (*u*) *prodigiously pious*, that he not onely damn himself, but carry [*INNUMERABILES POPULOS*] *innumerable people to hell with him*, yet here is *no deposing*, or *Judging him.* This not only the *Canon in Gratian*, but a long *Annotation* lately added, since *Gratians* time) *proves*, and *confirmes*: and Pope *Gregory* the Thirteenth *approves* both the *Canon* and *Annotation*, in his (*x*) Bull I have so often mention'd. So that (according to this Law) if the Emperor, or any King, will not be good eyes, and *obey their Grand Maister* (*Dominum DEUM NOSTRUM*, as they call him) the Pope; if they will not *be correct-*

(*u*) Dicto Can. *Si Papa*, 6. Dist. 40.

(*x*) Bulla Gregorii 13. Corp. Jur. Can. præfixa.

ed by him, and amend what h thinks amiss (for he is *Supreme* an *Sole Judge* of the *Crime* and *Pu nishment*) Then the *Pope may*, an (if he have ability and opportu nity, we may be sure) *he will de pose them.*

Thus much (and may be to much) for the Canon-Law; tha Sink of Forgeries, Impiety, an Disloyalty. For I scarce kno any Book, wherein are more fo ged Writings (under good nam sometimes) for bad purpose or more Impious Doctrines an Positions own'd and authoriz for Law, and that by one wh pretends (though without, an against all reason) to be *Christ* Vicar, and Infallible; or an Book which has more Seditio and Rebellious *Principles* *Disloyalty.* This I only say now but when I have (what now

want

want) time and opportunity, I can, and (σὺν Θεῷ) will make it good. How dangerous, and (when believ'd and practis'd) how pernicious to Kings and Princes, the Principles of that Law are, you may (in part) see by the premises: if you desire more, you may (at your leasure) consult, and consider those Places here *mention'd in the Margent* (*a*) with the Gloss and Case upon them; together with Cardinal *Turrecremata*'s Commentary on *Gratians* Decree, and *Panormitan* on the *Decretals* (to omit all other Canonists) you will find Evidence, more than enough, to convince you, out of their own Testimonies, that the Principles of their own Law, as

(*a*) Vide Gratian. Dist. 96. in Lemmate, & Can. 1, 7, 8, 9, 10, 11. Cujus Lemma est, *Quod Imperatores debent Pontificibus SUBESSE, non PRÆESSE.* Can. *Etiam* 12. Can. *Etiam* 2, 3, 4, 5. Caus. 5. Quæst 6. & Can. *Excommunicatorum* 47. Caus. 23. Quæst. 5. & cap. *Vergentis*, 10. & cap. *Excommunic.* 13. & cap. *Absolutos*, 16. Extra. De Hæreticis, & cap. *Gravem.* 13. Extra. de Pœnis, & cap. *Ad Apostolicæ*, 2. De sent. & re Judicata, in 6. & 7 Decret. lib. 2. Tit. 1. cap. 1. Cujus Lemma est *LAICIS in Clericos NULLA POTESTAS* & 7 Decret. lib. 2. Tit. 2. cap. 2. & ibidem lib. 5. Tit. 3. *De Hæreticis & Schismaticis*, cap. 9. *&c.* Et cap. *Nimis* 30. Extra. *De Jurejurando.* Cujus Lemma est, *Clerici----non tenentur Laicis præstare Juramenta FIDELITATIS*, & cap. *Solicitæ*, 6. Extra. *De Major. & Obedientiâ.*

explain'd by their greateſt, a
beſt Interpreters, are not one
Dangerous, but Deſtructive
the Right of Kings, and inco
ſiſtent with that Loyalty, whi
(by the Lawes of *Nature* a
Scripture) are really due to the

3. But beſides theſe Teſtim
nies of *particular Writers* of th
own Church, and their App
ved, and (by Publick Authori
Eſtabliſh'd, and *Received Can*
Law, we have greater and m
Authentick Teſtimonies, that in
Popiſh Church, they both *pro*
and practice this impious and
bellious doctrine, of *Anathem*
zing, and *Depoſing Kings and E*
perors, of giving *away* th
Kingdoms to others, and *Ab*
ving their Subjects from their *Oa*
of Allegiance and *Fidelity*. F
their Popes (who are their S
preme and Infallible Judges) te

fie as much, in their *Breves* and *Bulls*; and those not forged, or corrupted by *Hereticks*; but Publish'd by themselves, and Printed at *Rome*, in their own (z) *Vatican Press*. Where (to omit others) we have,

(z) Vid. Bullarium Romanum, per Cherubinum. Romæ, ex Typograph. Cameræ Apostolicæ, Anno 1638.

1. The *Bull of Pius the Fifth* against Queen *Elizabeth*. The *Title* prefixed to that impious Bull, is this: (a) *DAMNATIO, & Excommunicatio Elizabethæ, Reginæ Angliæ, eíque ADHÆRENTIUM:* Where (in one breath and *Bull*) he Damns that *Innocent Queen*, and all her *Loyal Subjects* (*Protestants* and *Papists.*) Where (by the way) it is to be consider'd, That if *any Papists* be *Loyal*, (as by the *Law of God and Nature* they ought) to any *Heretical King or Prince*, (and at *Rome*, our Gracious King, and all Protestants are such) it is

(a) Dict. Bullarii, Tom. 2. p. 229. and in the Edition at *Lions*, An. 1655. p. 303. It is dated 5 Cal. Maii, 1570. Elizabethæ Anno 13. Till which year all Papists came to our Common-Prayers.

reputed their Crime, & *they Damn'd* at *Rome for it*. For it is not only (*OMNES* (*b*) *& SINGULOS HÆRETICOS, QUOCUNQUE NOMINE CENSEANTUR.*) All and singular Hereticks, of what sort soever; but also all those, *who RECEIVE, FAVOUR, or DEFEND them.* So that if any *Roman-Catholick Favour*, or (according to his *Natural*, or *Sworn Allegiance*) *Defend* his *Prince*, who is a *Protestant*, (and so a Declared *Heretick*) he is under the same *Anathema* and Condemnation. And this *Anathema* and *Condemnation* of *all Hereticks*, and *all those* who *Favour* or *Defend them*, is solemnly renewed every (*c*) year at *Rome*, and lately referred into the Body of their (*d*) *Canon-Law*.

(*b*) Vide Bullam Clementis 10 dat. Romæ 7 Cal. April. 1671. in Bullario Cherubini. Lugduni, 1673. Tom. 5. p. 528.

(*c*) In Bulla Cœnæ Domini.

(*d*) Vid. 7 Decret. lib. 5. Tit. 3. cap. 2. & 9. pag. 193. & 203. Edit. Lugd. 1601.

But to proceed: In this Bull of Pope *Pius the Fifth*, which contains the Anathema and Damnation

on (as 'tis called in the *Lemma* prefix'd to that Bull) of Queen *Elizabeth*; which proved *BRUTUM FULMEN*, (the good and most gracious GOD blessing what the Pope impiously cursed) we have these Particulars very considerable.

1. The extravagant Power the Pope assumes; when he tells us, That our Blessed Saviour *did constitute Peter*, and by consequence (e) *Him*, (as St. *Peter's* Successor.) ----*SUPER OMNES GENTES, & OMNIA Regna PRINCIPEM, ut EVELLAT, DESTRUAT, DISSIPET, DESPERDAT*, &c. These are the words of *God to* (f) *Jeremy*, (not *Peter* or his Successors) miserably mis-understood and mis-applyed by *this Pope* and (g) *his Predecessors*. Here is a pretence to

(e) *Christus---- QUI NOS in hoc SUPREMO JUSTITIÆ THRONO voluit collocare.* Dictæ Bullæ, Sect. 3.

(f) Jer. 1. 10.

(g) By *Innocent* 3. and yet it goes for Law. Cap. *Solicitæ*, 6. Extra. *De Major. & Obed.* and *by Boniface* the 8. cap. *Unam Sanctam*, 1. eodem Tit. Extrav. Com. &c.

to a *vast* and *destructive Power*; and though it be a bare pretence, and (without any just ground) irrational and ridiculous; yet let Princes look to it. For when the Popes had Power, they did; and when they have, they will make use of it.

2. This premised, he proceeds to his Damnatory Sentence, in these words: *(h) We* (saith he) *by the Plenitude of Apostolical Power, declare the said* Elizabeth *an Heretick, and both her, and her Adherents, to have incurr'd the Sentence of Excommunication, and to be all cut off from the Unity of the Body of Christ.* But this is not all; He proceeds (very unlike a *Christian*, and what he would be *thought*, Christ's Vicar) to depose her, from all her Royal Dignity,

(h) Nos Apostolicæ potestatis plenitudine declaramus prædictam Elizabetham *Hæreticam, eique adhærentes, Anathematis sententiam incurrisse, essèque A CHRISTI CORPORIS UNITATE PRÆCISOS.* Dictæ Bullæ, Sect. 3.

Dignity, and all that Dominion, to which she had (by Birth, the Law of God, and the Land) a just Right, in the following Form----

3. *And we (i) Deprive her of her pretended Royal Right, and all Dominion, Dignity and Priviledge whatsoever.* He calls it, Her *PRETENDED* Royal Right, because (according to their Rebellious and Impious Principles) she being an Heretick, (as they mis-call'd her) for that Crime she had lost her Royal Right, even before her actual Excommunication. Nor is this all; he proceeds----

(i) *Quinetiam ipsam prætenso REGNI JURE, nec non OMNI & quocunque DOMINIO, DIGNITATE, privilegióque PRIVATAM.* Ibid. Sect. 4.

4. *And further (k) we Absolve all the Nobility, Subjects, and People of* England, *and all others who have any way Sworn to her, from such Oath; and we declare them FOR EVER Absolved from any Obligation of Allegiance*

(k) *Item Proceres, Subditos, & Populas dicti Regni, ac cæteros OMNES, qui illi QUOMODOCUNQUE JURAVERUNT, à JURAMENTO hujusmodi, ac OMNI prorsus dominii, fidelitatis & obsequii debito perpetuo absolutos & præsenti authoritate absolvimus.* Ibid. Sect. 5.

legiance or Obedience to her; *and we do, (by these Presents) Absolve them.* So that here, (so far as was able) he Absolves all her Subjects, from the Obligation of the *Oaths*, in which they had sworn Allegiance. But because there is, (as the Lawyers truly say) *A Natural*, as well as *A Sworn Allegiance*; for, by Birth, they who never swore it, owe a Natural Allegiance to their Prince, being born Subjects) lest, (after their Oath was null'd) they should Obey the Queen, and (upon the Principle of Natural Allegiance) think themselves bound so to do; he goes on, to declare this Natural Bond Null, and frees them from any Obligation of it: Thus:---

5. *We* (l) *Command, and Forbid all the Peers, People, and Subjects of* England, *to dare to give*

(l) *Præcipimus & Interdicimus UNIVERSIS & singulis PROCERIBUS, subditis, populis, & aliis prædictis, ne ILLI, ejúsve MONITIS, MANDATIS, aut LEGIBUS audeant OBEDIRE. Qui secus fecerint simili Anathematis sententia innodamus.* Ibid. Sect. 5.

give any Obedience to the Queen, her Monitions, Commands, or Laws. And if any do otherwise, we involve them in the same Sentence of Anathema and Excommunication. Whence it evidently appears, 1. That the Pope, in this Authentick Bull, and Decretory Sentence, does (so far as he is able) Depose the Queen. 2. Absolve all her Subjects from their Oath of Allegiance. 3. And (under pain of Excommunication) command and require them, (contrary to their Natural Allegiance) to give no Obedience to their undoubted Soveraign. Nor is this all; for,

6. When he had done all this, he gave away the Queens Kingdom, and Dominions, to *Philip* the Second, King of *Spain*; as is notoriously known, and (*m*) in-

(m) ingeniously confess'd by (an honest Roman Catholick) Father *R. Caron*, an Irish Priest.

(m) *In depositione Elizabethæ, Pius 5. Jus Britanniæ & Hiberniæ ad Philippum 2. transtulit, vi cujus donationis, demandatus postea Sidonius fuit, Anno 1588. classe Hispanicâ instructus, ut Britanniæ regna possideret.* Remonstran. Hibernorum per Frat. R. Caron. Part. 1. cap. 3. Sect. 4. pag. 7.

Many more such impious Bulls there are in that Roman Bullary, in all which, Kings and Princes are Anathematiz'd and Deposed by the Pope, and their Subjects absolved from their Oaths of Allegiance; on pretence of that vast and extravagant Supremacy and Dominion over all the World, (which they challenge by Divine Right, though without any, and against all Reason) even over Kings and Emperors. For instance, the Excommunication and Deposition of the (n) *Emperor Henry the Fourth*, who was twice Anathematz'd by *Gregory the Seventh*. Of *Frederique* (o) the Second. By *Gregory* the Ninth, and *Innocent* the Fourth. Of our King *Henry* (p) the

(n) Bullarium Romanum, Tom. 1. p. 52, 53. Lugduni, An. 1655. Vid. Binium Concil. Tom. 7. part. 1. p. 484.

(o) Ibidem p. 105. & p. 112. dicti Bullarii.

(p) the Eighth, by Pope *Paul* the Third. And (to omit all others) we have an Excommunication of all Heretical Kings and Princes, and Hereticks in general, in that famous (q) *Bullâ Cœnæ*, wherein (on *Maundy-Thursday*) an *Anathema* is solemnly denounced against all Hereticks, *even Emperors*, (r) *Kings*, *Dukes*, and all of what Dignity soever: and this *Anathema* is repeated every year. So that (amongst others) our Gracious King, and all his Protestant Subjects, are Anathematiz'd and Curs'd once every year at *Rome*, as if their *Mons Vaticanus*, were become *Mount Ebal*, (s) from whence all Curses were to come. Now whether this Doctrine and Practices of Popes be not dangerous and pernicious to Kings, let the World Judge.

Well, but if all this will not do; if the Testimonies of their own

(p) Ibid. Tom. 1. p. 740. The Excommunication was dated 1533. and executed Anno 1538.

(q) Vid. dictum Bullarium, Tom. 3. p. 248. & Constitut. 62. Pauli 5. Ibidem, & plurimas ejusdem generis Bullas ibi indicatas.

(r) *Etiam Imperiali, Regali, Ducali, aut alia mundana excellentia fulgentibus.* They are the words of the Bull.

(s) Deut. 11. 29. & 27. 12.

own Writers, (which both for learning and dignity in the Church, are most eminent) not their receiv'd and establish'd Laws and Canons; nor their Authentick Papal Bulls (*) and Decretal Constitutions: I say, if all these be not evidence enough, to intitle the Church of *Rome* to the Seditious, Impious, and (to Kings especially, if they be Protestants) Pernicious Doctrine; yet the Decrees and Canons of their own General Councils, (which, (by their own Principles and Confessions) are Representatives of their whole Church, and Infallible) I say, the Decrees of such Councils (if there be any such) will, and must be undeniable Evidences of what I have said in this particular. And, that their approved General Councils have approved this Doctrine of the Popes Power to depose Kings

(*) Vid. Pauli Papæ 4. Bullam 12. in Bullario Cherubini. Romæ 1638. Tom. 1. p. 602. *Qua Imperatores, Reges, &c. Hæreticos, Imperiis, Regnis & Dominiis omnibus privatos pronunciat; Dominiáque illa omnia esse publicanda, publicata autem sint juris & proprietatis eorum, qui ipsa primò occupaverint.*

and Emperors, and absolve their Subjects from their Oaths of Allegiance, I shall give you two or three evident Instances.

I. In the *General* (t) *Council* of *Lions*, (for a *General Council* they do universally *acknowledge* it) Pope *Innocent* the Fourth deposed the *Emperor Frederick* the Second. That he deposed him in that Council, is undeny'd by any I have yet met with; and that it was, *after diligent deliberation had with his Brethren, and the Council*, (u) appears by the form of the Excommunication, registred, and upon Record *in the Body of their Canon-Law.* Where, 1. He (x) *deprives him of all his Honor and Imperial Dignity.* 2. *And then* (y) *absolves all his Subjects from their Oaths of Fidelity.* 3. *And*

(t) It is one of those General Councils, which the *Council of Constans* decreed all future *Popes* should swear to maintain: Sess. 39. In formâ Professionis à Papa faciendæ, p. 250. Edit. 1514.

(u) *Cum fratribus nostris & sancto* CONCILIO *deliberatione diligenti præhabitâ.* Cap. *Cum æterni* 1. Extra. de Sent. & re Judic. in 6. The Title to that Chap. is---*Innocentius* 4. *in Concilio Lugdunensi.*

(x) *Omni honore & dignitate sententiando privamus.* Ibidem.

(y) *Omnes qui ei Juramento fidelitatis tenentur astricti, à Juramento hujusmodi perpetuo absolvimus.* Ibid.

(z) Quoslibet, qui ei, velut Imperatori vel Regi, Consilium vel auxilium præstiterint, vel favorem Excommunicationis sententiæ subjacere.

(a) Concil. Lateranum Magnum, sub Innocentio 3. Anno 1215. Can. 3. *De Hæreticis:* and the Canon is received into the Canon-Law, by Pope *Gregory* the 9. Cap. *Excommunicamus* 13. Extra. *De Hæreticis.*

(z) *Excommunicates all who should acknowledge him King, or Emperor; or should counsel, assist, or favor him.*

II. In the *great Lateran* (a) *Council*, (for so they commonly call it) in which (if they misreckon not) there were no less than 1215 Fathers) it was Synodically and Categorically concluded, That the *Pope might depose Kings, absolve their Subjects from their Oaths of Allegiance, and give away their Kingdoms.* The Series and Sum of the Canon is this: *First*, It is decreed, That *all Secular Powers* shall *expel* all (whom the *Pope and his Party* shall call) *Heretiques*, out of their Dominions; and they were to be admonish'd to do this, *Moneantur seculares potestates*, &c. *Secondly*, but in case they obey'd not that Monition

they

they were to be (b) *COMPELL'D.* And not only the *Lateran*, but the (c) *Trent-Council*, (a most Apocryphal Conventicle, as I shall, when required, make evident to you) useth the same *Saucy Language* to *Princes* and *Supreme Powers*, (d) (*even Emperors, Kings, Princes, and all other, of what State or Dignity soever*) for all these are (e) *COMMANDED to observe all the Sacred Canons, and ALL GENERAL COUNCILS*, (and so even the Lateran Council, and this Canon we are speaking of) *which are in favor of Ecclesiastical Persons, and the Liberties of the Church*; and they are to observe all these, and *ALL OTHER PAPAL SANCTIONS, as the PRECEPTS OF GOD, and DIVINE ORDINATIONS.* And the Lemma, (f) or Title

(b) *Si necesse fuerit, per Censuras Ecclesiasticas COMPELLANTUR potestates seculares*, &c. Ibid. Can. 3.

(c) Concil. Trident. Sess. 25. De Reformat. cap. 20.

(d) *Imperatorem, Reges, Principes, & OMNES, cujuscunq; Status & Dignitatis*, &c.

(e) *PRÆCIPIT Sacros Canones, & Concilia Generalia OMNIA, & Apostolicas Sanctiones in favorem Ecclesiasticar. personarum, tanquam DEI PRÆCEPTA, Ordinatione Dei constituta*, &c.

(f) *COGANTUR OMNES PRINCIPES Catholici, conservare OMNIA SANCITA*, &c. In Lemmate dicto Cap. præfixo, in Edit. Concil. Trident. Anno 1634. if I forget not; for I have not the Book now by me.

to that Chapter, is this----*COGANTUR*, &c. *LET ALL CATHOLIQUE PRINCES* (and much more Heretical) *be COMPELL'D to observe ALL the SANCTIONS concerning Ecclesiastical Liberty*, &c. And this is the common and usual Language of their most eminent *Writers* of their *Popes* and *Councils*: as you may see (to omit all others) in Cardinal (*g*) *Tuschus*, the Life of *Pope* (*h*) *Gregory* the Seventh by *Platina*, and in the Lateran Council under *Leo* the Tenth, where the Pope in his Monitory against the *Gallican* Pragmatical Sanction, saucily says,--(*i*). *We PEREMPTORILY COMMAND KINGS*, &c. *Secondly*, Well then, by this Lateran Council and Canon we are speaking of, *Kings* are to be *COMPELL'D*, by the *Pope*, to

(*g*) Card. Tuschus, Conclusion. Pract. Juris, Tom. 6. Conclus. 41. Sect. 40, 41. 61.

(*h*) *Imperator potest COGI ad Officium Execrationibus & ARMIS.* Gregorius 7. apud Platinam in ejus Vita.

(*i*) Leo 10. In Concil. Laterano, *Approbante Concilio*, apud Binium Concil. Tom. 9. p. 49. Edit. Paris. Ann. 1636. *REGES PEREMPTORIE REQUIRIMUS.*

to do *their duty*; and *that is* (as the Canon tells us) *to expel all Hereticks out of their Kingdoms.* And if you ask, Who or what *Hereticks* those are? The same Canon tells you, That it is all those, whom the Pope and his Party, shall be *pleased to (k) call Hereticks.* *Thirdly*, And they (Kings and Princes) must be *COMPELL'D to take an OATH*, and *swear* they will *Expel such Hereticks*; and this Oath they must take publickly, (that all may see and know that Princes obey the Pope:) for the words of the Canon are,---*Præstent JURAMENTUM PUBLICE, quod universos Hæreticos, AB ECCLESIA NOTATOS, exterminare studeant.* *Fourthly*, And if any *King*, *or Prince (l) neglect this duty*, and (when it is *tendred*) *refuse the Oath*, or

(k) *Hæreticos AB ECCLESIA NOTATOS.*

(l) *Si requisitus neglexerit, per Metropolitanum & Comprovinciales Episcopos Excommunicationis vinculo innodetur.* They are the words of the Canon.

to expel Hereticks out of his *Dominions*; *Then the Metropolitan and the Bishops of his Province must Excommunicate him. Fifthly*, And then if he persist contumacious, and refuse to give satisfaction by expelling all Hereticks; *they must signifie it to the POPE, that he (m) may DEPOSE HIM, ABSOLVE HIS SUBJECTS FROM THEIR OATHS OF ALLEGIANCE, and GIVE HIS KINGDOM TO CATHOLICKS.* So the Canon. So that if the *Pope*, and *a Popish General Council*, very great for number, (but as *for Learning and Loyalty little* enough) consisting of 1215 Fathers; I say, if these may be Judges, *Kings* and *Princes* are *Subjects and Slaves* to the *Pope*, who *may COMPEL them* to expel as many of *their own Subjects*

(m) *Ut ex tunc ipse Papa VASALLOS ab ejus FIDELITATE denunciat ABSOLUTOS, & TERRAM exponant CATHOLICIS OCCUPANDAM.*

as he *shall call* (or *mis-call*) *Hereticks*, out of *their Dominions*; and *impose an Oath* upon them, to *bind them* to *obedience*; and unless they *obey such Papal commands*, the Pope may *depose the Prince who disobeys*, *absolve his Subjects from* all *Oaths of Allegiance*, and *his Kingdom* (*forfeited to the Pope* by his *disobedience*) may be *given away*, to any, to whom the *Pope shall please to give it*. Now whether *such impious* and *rebellious Positions* (*approv'd* and *own'd by the Roman Church*, in her *greatest General Councils*, which *she believes*, (at least would *have us believe*) *infallible*) be not *dangerous* and *pernicious to Princes*, and *destructive* of their *just rights*, let the *World Judge*. I know, that although *the* (*n*) *Jesuites and Canonists* publickly *approve*

(*n*) See a Book lately Printed, called, *The Jesuites Loyalty*. It contains three Letters of a Jesuite, (Father *Kein*, or *Keins*, (if I forget not) was the Man) in which this Lateran Canon, and all the consequences of it, are approv'd, and the Popes Power to depose Kings, (out of Popish Authors and Councils) largely, and *datâ Operâ*, proved to be *de fide*.

prove and *own* the *Doctrine* o
this *Canon* and the *Lateran Coun*
cil, and the *consequences of it*
yet some more sober Papists d
not: And therefore two An
swers (or insignificant shifts
are brought by some, to evad
or mollifie, and lessen the Im
piety of those consequences
which are by Protestants in
ferr'd from it.

1 *Answer.* 1. First then, say they, tha
the *Lateran Canon* is to be mean
only of Feudatary, or *Subordinat*
not of *Absolute*, or *Supreme*
Princes.

Refutation. But this is an evident mistake
of the meaning of the Lateran
Canon, and *in terminis*, contra
dicts the express words and sens
of the Canon. For,

1. By the Canon, *All Princes*
(Su

(*Supreme and Subordinate*, and *Feudatary*) if they *refuse to expel all Hereticks* out of their Dominions, are to be *Excommunicated* by the *Metropolitan* and the *Bishops* of his *Province*, and then *Depos'd* by the *Pope*: but with this difference expres's'd in the *Canon*. When any *Subordinate Prince* was Deposed, it was with a (*r*) *Salvo*, or *Proviso*, for the *Rights* of his *Superior Lord*. The Inferior Lord Deposed, loses only what was his own proper *Right*; his *Superior Lord* loses *nothing*. If the Inferior Lord was to pay any *Rents*, or ought any *Services* to his Supreme Lord, those he did not *forfeit*; but those remain'd *due* (as before) to the Supreme Lord. But on this condition, That the *Supreme Lord himself* did not (*s*) *concur to hinder the expulsion of all Heretiques*

(*r*) *Salvo Jure Dominii Principalis.* They are the words of the third Canon of that *Lateran* Council.

(*s*) *Dummodo ipse (Dominus Principalis) nullum præstet obstaculum, &c.* Ibidem.

retiques out of the Dominions of the Feudatary, or Inferior Lord, that is, if he hindered not the Execution of the Popes commands. For if he did, then even *he* (the *SUPREME LORD*) must be Depos'd too, as well as the Inferior Lord. The Law and Decree of that *Council*, involves both the Inferior and Supreme Lords, (if both be *guilty* and *negligent* in expelling Hereticks) in the same punishments of *Deposition*, and loss of their *Dominions*. For the Canon says,—(t) *That* THE SAME LAW MUST BE OBSERVED CONCERNING THOSE who (have, and) *have no* SUPERIOR LORDS. That is; the *Supreme Lords*, (be it *King* or *Emperor*) if they Obey not the Pope's command, and effectually *expel* all Hereticks out of

(t) EADEM LEGE SERVATA CIRCA EOS, Qui non HABENT DOMINOS PRINCIPALES. And this impious Doctrine was not only approved by *Honorius* 3. Pope *Innocent* 3. his next Successor, but *approv'd*, *confirm'd*, and referr'd into the body of their Canon-Law by *Gregory* 9. cap. *Excommunicamus*, 13. Extra. *de Hæreticis*. Afterward *Innocentius* 4. *Anno* 1243. *Alexander* 4. 1258. *Clement* 4. *Anno* 1265. all confirm it, as appears in the *Bullarium Magnum Romanum Lugduni*, 1655. Tom. 1. pag. 109. col. 2. And lest it might be thought that they have alter'd their opinion now, & are become more favourable to Princes, they have lately added the confirmation of it by *Innocentius* 4. to the body of their Canon-Law, *Lugd.* 1661. Vid. 7 *Decret.* Lib. 5. Tit. 3. *De Hæret. & Schism.* cap. 1, 2.

of *their Dominions*, they must (by *this Canon*) be Deposed.

2. But *admit* (which is evidently *untrue*) that the Canon meant only *Feudatary* and *Inferior Princes* should be Deposed by the Pope. The *mischief* and *injustice is less*, (as a Subordinate *Prince is less than the Supreme*) but *very great:* and (even upon this *false Supposition*) this Power challenged by *the Pope*, (and approved by *the Lateran Canon* and *Council*) will be not only *dangerous*, but *pernicious* to *Subordinate* and *Feudatary Princes*. This is too plain to need any further proof.

The second Answer *some bring* to what we urge against *Rome* from the Lateran Canon, is this; (*u*) *They deny* that *Council to be a General one*, or (if it were) that *it*

2 *Answer.*

(*u*) The Author of the Answer to *The Jesuites Loyalty*, London, 1678. pag. 12. Father *Preston*, under the name of *Wytherington*, &c.

it made any Canons: and there fore the *Doctrine of that Cam* (whatever it be) cannot be *impu ted to the Church of Rome*, *Approved by it.*

Refut. But this is as *void of Groun or Truth*, as the former. For th *Lateran Council* (and the Canon of it) have been, and are univer sally received in the *Church Rome*, the *Council as* (x) *Oecume nical*, and the Canons attributed to it, as Genuine, and not Sup positious, and Spurious. Th this may appear, consider,

(x) In the Bull by which *Innocent* 3. call'd the *Late ran* Council, the Title is this:—— *Indictio sacri & OECUMENICI Concilii Lateranen sis, pro.* 1. *die Nov.* 1215. In Bullario Rom. Tom. 1. pag. 87. Edit. 1655.

1. That *all their Writers de Co ciliis* (which I have hither met with) do *universally* ac *knowledge* it to have been a Ge *neral Council*, and commonly call it, *Concilium Lateranen Magnum*, and cite the Canon attributed to it, as Genuine.

2. A

2. All the Popish Writers, who have publish'd the Councils, or Epitomes, and Sum of them, (as *Crabb*, *Surius*, *Binius*, *Joverius*, *Caranza*, &c. publish it as a General Council. And *Joverius* confidently says,---- (y) *That he cannot see, with what Face any Man dare deny it to be a General Council.*

(y) *Non video qua fronte audeat quis negare hoc Concilium esse Oecumenicum.* Joverius Concil. part. 1. pag. 120. in Lemmate Concilio præfixo.

3. In their last and best (z) Editions of their Canon-Law, there is (in the beginning) a distinct Catalogue of their General and Provincial Councils, acknowledged to be such; and this *Lateran* is ever reckoned amongst those which they admit as General.

(z) Vid. Edit. Juris Canonici, Paris, 1612, & 1618, & Lugduni, 1661. &c.

2. There is a commonly received distinction amongst their Writers *de Conciliis*, wherein they (a) tell us, That *Concilia Generalia sunt*, 1. *Approbata*. 2. *Reprobata*. 3. *Partim*

(a) So *Bellarmine*, *Langas à Coriolano*, *Rives*, &c.

tim approbata, partim reprobata,
4. *Nec approbata nec reprobata,* of which laſt ſort they make the firſt Council of *Piſa.* Now this *Lateran* Council, (we are ſpeaking of) they always reckon amongſt the General Councils of the firſt Order, or thoſe which are approv'd by their Church. Though this diſtinction of Councils be ridiculous, and inconſiſtent with Truth, or their own Principles; as (were it my buſineſs now, or pertinent) might evidently be proved: yet (by it) it manifeſtly appears, that the *Lateran Council* was (in their *Opinion and Judgement*) a *General Council*; which is that for which I produce it. But farther, I ſay,
5. In their own *Canon-Law*, (and as in others before, ſo in a late and *approved* (*b*) *Edition* of it) this *Lateran Council* under

(*b*) Corpus Juris Canonici Lugduni. 1661.

Pope

Pope *Innocent the Third*, is *acknowledged* to be a *General* or *Oecumenical Council.* For in the *Decretals* publish'd by the Authority and Command of *Pope* (c) *Gregory the Ninth*, for the *common* (d) *benefit*, and with command *that* (e) *they*, (and *none else* without *Papal Authority*) should be used *by all Judges in Judicature*, and by *Readers of Law in the Universities*; and all this confirm'd by a Bull of (f) *Gregory the Thirteenth.* In the very *first Chapter* of those *Decretals*, the *Lemma*, or *Title* prefix'd to it, is thus: (g) *Innocent the Third, in a General Council:* And that we may be sure, 'tis the *Lateran Council he means*; a (h) great Lawyer in his Annotations, (subjoyn'd to that Bull of *Gregory the Ninth* before-mention'd) tells us, *That this Council*

(c) Vide Bullam Gregorii 9. Decretalibus præfixam.

(d) *Ad communem maxime studentium Utilitatem.* Ibidem.

(e) *Volentes ut hac TANTUM compilatione, UNIVERSI, utantur in JUDICIIS & SCHOLIS*, &c. Ibid.

(f) Bulla hæc Romæ data Anno 1580. Jul. 1. & Corp. Juris Canon. præfixa.

(g) Cap. *Firmiter* 1. Extra. *De Summa Trinitate.* The Title to that Chapter is this:--- *Innocentius* 3. *in Concilio GENERALI.*

(h) Antonius Naldus: ------ *Hoc Concilium Romæ in Laterano celebratum, Anno* 1215. *& Innocentii* 3. 18. *assistentibus Hierosol. & Constantinop. Patriarchis, & TOTIUS FERE ORBIS EPISCOPIS*, &c.

cil was held at Rome, *in the* Lateran, *in the year* 1215. *in the Eighteenth Year of* Innocent the Third. *The Patriarchs of* Jeruſalem *and* Conſtantinople, *and the Biſhops of almoſt the WHOLE WORLD*, &c. So that if the Title of a Decretal publiſh'd by *Pope Gregory the Ninth*, or the *Annotation* upon it, by *Naldus* an eminent Lawyer, and the Approbation and Confirmation of both, by Pope *Gregory the Thirteenth*, be true; it will evidently follow, that the Lateran Council was a General or Oecumenical Council. And afterwards, in the ſame Canon-Law and *Decretals*, we meet with this *Title* to another Chapter:--(*i*) *Idem in Concilio Generali.* And it appears, (both by the *former* (*k*) *Chapters* of that *Title*, and the *Annotation* on this) that *Innocent*

(*i*) Cap. *Nimis.* 30. Extra. *De Jurejurando.*

(*k*) Cap. *Veniens* 16. attribuitur Innocentio 3. And ſo are all the 13 following, and this 30 of which we now ſpeak.

nocent the Third was the *Pope*, and that *in the (l) Lateran* was the *Council*, which is there call'd *General*. And afterwards *(m) several times* to the very same purpose; especially in the *(n) Fifth Book* of *Gregories Decretals*, and the *Seventh Title*; where this *Impious Canon*, (for *Deposing Kings, and Absolving their Subjects from their Oaths of Allegiance*) is intirely *Registred for Law*, referr'd to Pope *Innocent the Third*, in his *Lateran Council*, and that *Council* declared *Oecumenical*.

(l) *Concilium Lateranum sub Innocentio* 3. so says the Annotation *ad dictum* cap. 30. lit. C.

(m) Cap. *Qualiter.* 24. Extra. *De Accusationibus.*

(n) Cap. *Excommunicamus* 13. Extra. *De Hæreticis.* Vid. Lemma dicti Capitis, & Annotat. lit. A.

6. Lastly, to put the matter out of doubt, that the Lateran Council was Oecumenical, and made Canons, the *Council of Constance* does *(o)* testifie it several times, and expresly names it amongst those General Councils, to the observation whereof the Popes were to

(o) Concil. Constant. Sess. 19. pag. 126. Edit. in Octavo, Ann. 1514. & ibid. pag. 280. & pag. 312. In confirmat. Constitutionis Frederici 2.

(p) Concil. Constant. Sess. 39. in forma Professionis à Papa Electo faciendâ.

(p) swear, at their coming t the Papal Dignity. And a though these Authorities b abundantly sufficient to satisfi our more sober Adversaries yet I shall add one more, which may (I hope) silence the more Confident. It is the Authority of the (q) *Trent-Council*, which does expresly call it a General Council, and confirms one of its Canons.

(q) Sess. 24. cap. 5. de Reformat. pag. 290. Edit. Salamanca, 1588. *Constitutionem, sub Innocentio 3. in* CONCILIO GENERALI, *quæ incipit, Qualiter & quando Synodus innovat.*

The sum of this Discourse is That if the *Concurrent Testimonies* 1. Of *their own most learned*, and (for Dignity) *most eminent Writers* de Conciliis; 2. Or *their Publishers of their Councils General and Provincial*; 3. Or many *Decrees of their Popes generally approved and received into their Canon-Law*, of the last, and (as they tell us) of the *most correct Editions*; 4. Or of their *General Coun-*

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veils (for such they esteem them) of *Constance* and *Trent*: I say, if all these be of any validity, (and with them, some of those *Testimonies are infallible*) then it will evidently follow; 1. That this *Lateran Council* under Pope *Innocent the Third*, is (and, with them, must be) an *Oecumenical or General Council*. 2. And so, those *Impious* and *Damnable Positions* in the Third *Canon* of that Council, (1. *That Kings and Emperors may be Excommunicated by their own Bishops for not obeying the Pope*: 2. *And Deposed by the Pope*: 3. *And their Subjects Absolved by him from their Oaths of Allegiance*: 4. *And their Kingdoms given away* to those, who *Obey and please the Pope*:) I say, all those *Positions*, must be acknowledged *to be the Doctrines of the Roman Church*, being *Decrees* and *Constitutions* of *her re-*

ceived General Councils, which she professeth to *be infallible*, and therefore *obliging her* to a *firm belief of them.* 3. This being evidently so, that the *Pope and his Party* (obliged thereunto, by their approved and *received Canon-Law*, and their *General Councils*) *do believe*, and *publickly profess*, such *Impious*, *Traiterous*, and *Damnable Doctrines*; it will be easie for all (who have good Eyes, and will use them) to see, how *Dangerous* and *Pernicious* such Principles are, to all (especially Protestant) Kings, Princes, and their People and Subjects. And that,

1. In point of *Conscience*, and in respect of their Souls and Salvation, if they *believe* and receive such Impious Positions and Principles.
2. In point of Civil Prudence, in re-

respect of their Persons, Honors and Estates, if they receive them not.

1. In *point of Conscience*, if they *submit to the Pope*, and *believe* and *receive* such Heretical Positions, and Damnable Doctrines, it must of necessity, be Dangerous and Pernicious to their Souls. For this Argument will be both consequent, and evident: *To believe Heretical and Damnable Opinions and Doctrines, is dangerous and Pernicious to the Soul*; (this all Sides confess:) *But to believe that the Pope can Excommunicate and Depose Kings, absolve their Subjects, from their Oaths of Allegiance, so as they may* (*) *lawfully Murder and Kill their Kings so Excommunicated and Deposed, is Heretical and Damnable Doctrine*; as is declared in a great and full Parliament

(*) I say, lawfully; according to their Popish Principles. For, 1. They say, It is not Treason to kill such a King after deposition; for he is not King then, nor his people (absolved from their Oaths of Fidelity) Subjects. Nor is it Murder; for their Supreme and infallible Judge, the Pope, has determin'd and made it Law; *NON SUNT HOMICIDÆ, qui adversus Excommunicatos, ZELO MATRIS ECCLESIÆ ARMANTUR, EOSQUE TRUCIDANT.* This is the determination of Pope *Urban* the Second. And it is Law in Gratian, cap. *Excommunicatorum* 47. Caus. 23. Quæst. 5.

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(a) I do from my heart abjure and detest, as Impious and Heretical, that Damnable Doctrine and Position; That Princes, that are Excommunicated or deprived by the Pope, may be Deposed or Murdered by their Subjects or any other. So the Oath in the Statute 5 Jac. Cap. 4.

(a) (on occasion of that horrid and bloody Gun-powder-Treason, in the Fifth year of King *James*) in the *Oath of Allegiance* which Oath, not onely you and I, but all the Clergy, the Nobility, Magistrates, all Graduates in the *University*, &c. have (or should have) taken, and so (by a Solemn, and *Sacred Oath*) have *Sworn* such doctrine to *be Impious, Damnable, and Heretical.* Other Arguments I need not *use to you,* (or *any who love truth, and the Church of England*) to prove the error and impiety of such Opinions, and the danger those poor deluded Souls are in, who believe and practice them. The πρῶτον ψεῦδος, the Original Error, from which the rest follow, is that vast Supremacy, which the Pope (as *Peters* Successor) challengeth, and (when he has ability) Usurps over Kings. A power St. *Peter* never had, nor pre-

pretended to; who knew no power in himself, or any other meer Man, superior to Kings.(b) *Submit your selves* (says he) *to every humane Ordinance, whether to the KING AS SUPREME*, &c. He who says, the *KING IS SUPREME*, does with the same breath (and undeniable consequence) say, he has no Superior. It being a manifest contradiction, to say, any thing is *SUPERIOR* to that which is *Supreme*. St. *Peter* commands all *to SUBMIT themselves* to their Kings (and there were none then but Pagan and Idolatrous Princes) and obey them as SUPREME Governors; the Pope commands Subjects to disobey their Kings (if he mis-call them Hereticks) to refuse any assistance or subjection to them, to take Arms against them; and tells them, that if (in zeal to the Catholick Cause) they (*) kill them

(b) 1 *Pet.* 2.13. This place troubled Pope *Innocent* the 3d. and if you will consult and consider his ridiculous, as well as erroneous Exposition of it, you will have reason to think him a Fool, rather than Infallible; and yet it is in their Canon-Law, Cap. *Solicitæ.* 6. Extra. *De Majoritate & Obedientiâ.*

(*) *Non sunt homicidæ, qui adversus excommunicatos, zelo matris Ecclesiæ armantur.* Lemma ad dictum cap. 47. Caus. 23. Quæst. 5.

them (or any Heretick) it is no Murder: and threatens them with Excommunication, if they do not what he commands them. Now, let any sober person tell me, whether they can (in this case) disobey the Apostle, and obey these impious commands of the Pope, without great and apparent danger to their Souls? Our blessed Saviour (whose Vicar the Pope pretends to be) does himself pay *Tribute* (a) *to Cæsar* (though a Pagan and Idolater) leaying us an admirable and most pious example of that Obedience and Loyalty due, even to impious and Pagan Princes: nor is this all; for he further gives *express command, That all should render unto* (b) CÆSAR THE THINGS *WHICH ARE CÆSARS.* He acknowledgeth the Imperial Rights of *Cæsar*, of which his Impiety and *Idolatry* (c) *did* not de-

(a) Matth. 17. 27. Vid. Rob. Abbot *de Suprema potestate Regia, Prælect.* 4. p. 38.

(b) Marc. 12. 17.

(c) *Dominium non fundatur in gratia*, &c.

deprive him. St. *Paul* (both by his *practice* and *precept*) confirms the same doctrine. 1. He acknowledges the Emperors *power superior to his* (though he was an Apostle, (*d*) *not inferior to Peter* or any Apostle, which he twice affirms to the *Corinthians*) *I stand at* Cæsars (*e*) *Judgement-Seat* (saith he) *WHERE I OUGHT TO BE JUDGED; if I have done any thing worthy of DEATH:* he pleaded *no exemption* from the *Jurisdiction of the Civil Magistrate*, in a *Criminal Cause* (as now *every* (*f*) *Popish Bishop does* (as by *their Law they may*) but he confesseth the *Superiority* of the *Civil Power, and Appeals* to it; (*g*) *I APPEAL TO CÆSAR*, (says he.) 'Tis evident, that all Appeals are from an Inferior, to a Superior Judge, and one who has Jurisdiction over the Appellant, and cognizance of the crime, and therefore

(*d*) οὐδὲν ὑστέρησα τῶν ὑπερλίαν Ἀποστόλων, &c. *In NOTHING short of the VERY CHIEFEST Apostles.* 2 Cor. 11. 5. & 12. vers. 11.

(*e*) Acts 25. 10, 11.

(*f*) Concil. Tridentinum, Sect. 24. Cap. 5. *De Reformatione.*

(*g*) Act. 25. 11. vid. R. Abbot De suprema potestat. Regia, Prælect. 60. pag. 60, 61.

fore *Paul* appealing to *Cæſar*, does (*ipſo facto*) acknowledge him his legal and ſuperior Judge. So far was St. *Paul* from believing thoſe Popiſh and Rebellious Principles, and from Diſloyalty, or Diſobedience to that Imperial (though Pagan) Power, under which he lived; that he publickly acknowledged, and humbly ſubmitted to it. 2. Nor was he only in his own perſon obedient, and a loyal ſubject to the Emperor, but (Writing to the *Romans*) he did, as an Apoſtle of *Jeſus Chriſt*, *command them alſo to* be Loyal and Obedient (*h*) *Let every Soul* (every (*i*) Man) *be ſubject to the higher* (the (*k*) Supreme) *Powers*, &c. And then he adds (*l*) *That they ſhould render to them*, *TRIBUTE*, *CUSTOM*, *FEAR*, *HONOR*, *and ALL THEIR DUES*. By *ſupreme* (*m*) *powers* here, he means men poſſeſſing

(*h*) Rom. 13. 1.

(*i*) Gen. 46. 27. Levit. 22. 3. 6. 11.

(*k*) ὑπερέχουσαι, *ſupremæ*, 1 Pet. 2. 13. It is the ſame word in *Peter* and *Paul* too.

(*l*) Rom. 13. 7.

(*m*) For ἐξουσίαι, Verſ. 1. are Ἄρχοντες, Verſ. 3. and διάκονοι τοῦ Θεοῦ, Verſ. 4.

ſeſſing Supreme Power; and the Supreme power under which he and the *Romans* then were, was *Nero*, a *moſt impious Pagan*, and *perſecuter of Chriſt and Chriſtians*; and yet *every ſoul* within his Empire (even *Peter* as well as *Paul*) was (by the *Law of God* and *the Goſpel*) to be *ſubject to him*, to *fear*, *honor*, pay him *Tribute*, and Loyally *obey him*. As, (by the *before-ſaid Examples* and *precepts of* St. *Paul*, and *our bleſſed Saviour*) evidently appears. Now your *Popiſh Doctrine*, and (by them) *Approved Principles* contradicts *all this*; and let St. *Peter*, *Paul*, and our bleſſed Saviour ſay, or do what they will; let them *acknowledge Cæſars Supreme Power*, and *command obedience* to him (though a Pagan) and *ſubmit to his power themſelves*: yet at *Rome* they acknowledge *NO SUPREME POWER but the POPE*; whom (as

(as I have before (*n*) shew'd) the make vastly *superior, and greater than Kings*; so that (when he *thinks fit*) he may *depose a King* or Supreme Prince, and command their Subjects (upon pain of Excommunication, and an Anathema) to pay them no *Tribute, Fear, or Honor, nor* (*o*) *OBEY ANY OF THEIR COMMANDS*: For such is the stile of their Anathema's and Damnatory Bulls, particularly of that, wherein Pope *Pius* the Fifth deposeth Q. *Elizabeth*, quoted in the Margent. This premised, as *evidently certain*; be *you judge*, whether it be not *a great crime* and *crying sin*, for any *subjects to believe this rebellious and Popish doctrine*, against the *express command of our blessed Saviour* and *his Apostles* in the Gospel:

(*n*) See the place before-cited, Cap. *Solicit.* 6. Extra. *De Major. & Obedient.* where Pope *Innocent* the Third says, That the *Papal Power* is greater than the *Imperial*, as much as the *Sun* is greater *than the Moon.* The Gloss there says; He is 47 times greater; The Note in the Margent says, 57 times; but (upon mature consideration, no doubt) the Addition there, says the Papal Power is 7744 times greater than the Imperial.

(*o*) *Præcipimus universis subditis, ne illi ejúsve mandatis aut legibus audeant obedire, qui secus egerint, Anathematis sententia innodamus.* Ita Bulla Pii 5. de Damnat. Elizab. Anno 1570. Eliz. 13. In Bullario Romano, Lugd. 1655. Tom. 2. p. 303. Sometimes they are forbid in such Bulls; *Ne consilium, Juvamen Opera, Operámve aliquatenus impendant Regi deposito.* So in the deposition of the Emperor *Fridericque* the Second. *In Bullario dicto*, Tom. 1. p. 106. Col. 1.

And

And if it be (as undeniably it is) then it is *as certain*, that the *belief and practice* of such *doctrine and principles*, is not *onely dangerous*, but (without *repentance*) *pernicious* and *damnable* to those miserably deluded Souls, who do so believe and practice it.

And it is considerable, and *undeniably certain*, that their *Popish Doctrine*, and *received principles*, do not onely *approve the Excommunication and Deposition of Kings*, the *Absolution of their Subjects* from *their Oaths of Allegiance*, their *Prohibition* of them to *obey the Laws or Commands* of their *Princes so deposed*, that they *may take Arms*, and innocently *Kill all Hereticks*, (*Princes* or *People*;) But they are *encouraged to do this*, (by their *Popes Decretals*, approved and received (*p*) for *Law*, in the *Body of their Canon-Law*, in the last, and (as they say)

(*p*) Vid. Gratian. Can. *Omnium* 46. Caus. 23. Quæst. 5. & ibid. Can. *Omni timore* 9. Quæst. 8. Vid. Glossam & Turrecrematam ad dictos Canones.

say) the most correct Editions of that Law, approved and established by the Bull and Authority of *Gregory the Thirteenth*) with the *Promise of Heaven and Eternal Life*, if they die in the War against the *Enemies* of the *Roman Faith*, *Hereticks and Infidels*. This was a *fair promise*; but *Pope Innocent the Third*, (Popes having for some Ages been liberal in promising what they had no power to give) *promises more*; for besides a *Plenary Remission of Sins*, he promises, not *only Heaven*, but a (q) *greater degree of Glory in it*, to the Crusado's, the *Crucisignati*, Soldiers marked with a Cross: who (as it was pretended) were raised, to recover the Holy Land

(q) Vid. Bullam Innocenti 3. dat. Laterani 19 Cal. Jan. Anno Pontificat. 18. & Anno Dom. 1215. Mag. Bullarii Roman. Tom. 1. pag. 89. Sect. 17. dictæ Bullæ. *Nos ideo* (they are the words of the Bull) *Omnibus* —— *PLENAM peccatorum OMNIUM VENIAM indulgemus, & in retributione Justorum SALUTIS ÆTERNÆ POLLICEMUR AUGMENTUM.* And all this extravagant Power of pardoning all their sins, and giving higher degrees of Glory in Heaven; this (as is pretended) Infallible Judge, erroneously and ridiculously builds upon *the power of binding and loosing*, which every Apostle had as well, and as much as *Peter*, and every Bishop in the World, as much as the Pope.

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om the *Saracens*; but they, or ome with the like Indulgence, mploy'd to Murder the poor r.) *Waldenſes*, which with bar- arous and inhumane cruelty they id. Now how dangerous to he Soul, Sin ſo encourag'd muſt e, a weak-ſighted Man may aſily ſee, without Spectacles or further proof. Be it conclu- ded then; ſuch *Popiſh Principles* (when *believ'd and practic'd*) are ot only *dangerous to the Soul*, but *pernicious*, and (without *repen- tance*) *deſtructive of Salvation.*

(r) *Catholici, qui crucis aſſumpto charactere, ad Hæreticorum exterminium ſe accinxerint, illa gaudeant Indulgentia, quæ accedentibus ad Terræ Sanctæ ſubſidium conceditur.* Concil. Lateran. ſub Innocent. 3. Can. 3. Vid. dictum Leonis Papæ 4. apud Gratianum Can. *Omni timore* 9. Cauſ. 33. Quæſt. 8.

2. But, beſides that ſuch *Po- piſh Doctrines* and *Principles* (in *point of Conſcience*) are *dangerous to the Soul*, and (without *true re- pentance*) *deſtructive of Salvation*; they are alſo (if conſider'd in *Civil Prudence*) dangerous and *pernicious to Princes*, and *Supreme Powers*; depriving them (when put

put in execution) of all their *Honors*, *Estates*, and *Lives* too. The truth of this is (without further proof) notorious, by the sad and miserable Ruines of many great Princes, caus'd by Popes and their Party, who approv'd and practic'd such Rebellious Popish Principles, as we are speaking of. I say, the ruine of great Princes.

1. Before the Reformation, (who were no Protestants) and some since, who were Papists too.

2. Since the Reformation, who were indeed Protestants, or as such (or favorers of them) Excommunicated, and deprived of their Crowns and Kingdoms; though the Excommunications did prove *bruta fulmina*, vain and ineffectual, and did

did not that mischief; which their impious Author intended: for which we are to thank the good Providence of Heaven, and not the Pope.

1. For the first; Authentick Stories tell us, that Pope (*s*) *Zachary* Deposed *Childerick* (or *Chilperick*) King of *France*, about the middle of the Eighth Century. 2. *Gregory the Seventh* Deposeth *Henry the Fourth*, and causeth great and miserable Rebellions and Bloodshed in the Roman Empire, in the Eleventh Century. 3. Pope *Sylvester the Third*, in the Twelfth Century, Excommunicates the Emperor *Henry the Fifth*, *Et magnas turbas in Germania excitat* (says *Urspergensis.*) 4. Pope *Innocent the Third* Excommunicates *Otto the Fourth*, in the beginning of the Thirteenth Century. 5. *Innocent the Fourth*,

(*s*) And a little before him, Pope *Gregory* 2. Deposed the Emperor *Leo Isaurus*, because he was against Images, which was *Anno* 729. *Vid. Baron. Annal. ad Annum* 730. *Num.* 5. Where he has this Note concerning that Emperors Deposition: ----*Sic exemplum posteris* DIGNUM *reliquit Gregorius; ne in Ecclesia Christi* REGNARE SINERENTUR HÆRETICI PRINCIPES. The Cardinal every-where highly approves this Doctrine, *&c. Vid. Baron. ad Ann.* 593. *Num.* 86.

in the ſame Century, Depoſed the Emperor *Frederick the Second.* In ſhort, (to omit many others) the barbarous Murders of *Henry the Third and Fourth* of *France*, have been, and moſt juſtly were, and will be imputed to theſe Popiſh Principles, in the belief of which, thoſe impious Aſſaſſins were confirm'd and Catechiz'd. Sure I am, that Pope *Sixtus the Fifth* did approve and highly magnifie the impious Fact of *Jaques Clement* the Dominican, who was the Murderer of *Henry the Third*, in that *famous* (and *impious*) (*t*) *Speech* of his, made to his Cardinals (no doubt as well pleaſed as the Pope) in the Conſiſtory; and afterwards Publiſh'd and Printed at *Rome:* An evident Argument, that they were not (though great reaſon they ſhould have been) aſham'd of it: for certainly they would never have Printed

(*t*) This Speech of *Sixtus* 5. was printed at *Paris*, *An.* 1589. according to the Latin Copy printed at *Rome*, as is atteſted by three Doctors of the *Sorbon.*

Printed what they did not approve.

2. But although the Popish Positions and Principles we are speaking of, are dangerous to all Supreme Powers, (even Roman Catholicks, as appears by what is already said) yet more especially to all Protestant Princes and People: For,

1. All *Protestant (Kings and Subjects)* being *declared Hereticks*, are Excommunicated, and *solemnly (a) Cursed* by Pope *Paul the Fourth*, about 120 years ago; and that we may *take notice of it*, it is *lately referr'd* into the *Body (b) of their Canon-Law.* Now this Excommunication contains many Considerable particulars, As,

1. All *Hereticks, of what dignity (c) soever*, Barons, Earls, Mar-

(a) The form of that *Excommunication* is now extant in the Body of their Law, lib. 7. *Decret.* lib. 5. Tit. 3. *De Hæreticis & Schism.* cap. 9.

(b) The Bull of Excommunication is dated at *Rome, Anno* 1558. which was 1 *Elizabethæ.*

(c) *Quacunque dignitate, etiam Comitali, Baronali, Marchionali, Ducali, Regia, seu Imperiali præfulgeant.*

Marqueſſes, *Dukes*, *Kings*, and *Emperors*: none excepted, they are all involved in the ſame Curſe and Anathema. 2. Nor is it onely thoſe Hereticks who then were in being, but *ALL alſo*, *which* (d) *AFTERWARDS SHOULD BE.* So that our *gracious King* and his *Proteſtant Subjects* now, are as much under the *Curſe*, as Q. *Elizabeth and her Subjects* were, in the *Firſt of her Reign*, when that Bull *was firſt* publiſh'd.

(d) *Quicunque* HACTENUS *à fide deviarunt, ſeu* IN-POSTERUM *deviabunt, ſeu in Hæreſin incident, &c.*

3. Nor was this Bull *raſhly made*, but after (e) *mature deliberation with the Cardinals, and by their Counſel and unanimous conſent.* It was (it ſeems) a premeditated and deliberate, as well as an Impious Act they were about; for impious it was, and by all ſober and impartial Judges, ever will be thought ſo. 4. The *puniſh-*

(e) *Habitâ cum Card. deliberatione matura, & de eorum Conſilio, & Unanimi aſſenſu, &c.*

ments

ments which this Bull tyes upon Heretiques, are (*f*) *Excommunication*, *Suspension*, *Deprivation*, and all *other punishments*, which *any Pope*, in *any Papal Canon* or *Constitution* (howsoever made) denounced against Heretiques; all which Canons and Constitutions he approves, confirms, and will have *PERPETUALLY observed*. 5. And for *Kings* (*g*) *and Emperors* (the same is for Barons, Earls, Marquisses, and Dukes) they are *TOTALLY* and *FOR EVER DEPRIVED* of their *Kingdoms and Empires*, and made *incapable* ever to enjoy them. The same Censure passeth upon Bishops, Archbishops, which were *Heretiques then*, when the Curse was publish'd, (*vel in posterum in Hæresin incident*) or for the *future* *EVER SHOULD BE* Heretiques.

(*f*) Omnes Suspensionis, Excommunicationis, Interdicti, Privationis pœnas, à QUIBUSVIS Rom. Pontificibus, aut pro TALIBUS HABITIS, per eorum literas Extravagantes, seu in Consiliis seu Patrum Decretis & Canonibus QUOMODOLIBET contra Hæreticos Latas, approbamus, innovamus, & PERPETUO OBSERVARI Volumus, &c.

(*g*) *Regnis & Imperio PENITUS & IN TOTUM, PERPETUO sint PRIVATI, & ad illa de cætero inhabiles & INCAPACES*, &c.

tiques. Nor is this Constitution (which denounceth this Curse) temporary; But *CONSTITUTIO IN PERPETUUM VALITURA*, a Constitution and a Curse to be in force, and effectual against Hereticks for ever. Nor is there any need, of any Legal Process to convict any person of Heresie, before the Curse come upon him: but, *EO IPSO ABSQUE ALIQUO JURIS VEL FACTI MINISTERIO* (they are the words of this impious Excommunication) All *Hereticks*, by *being so*, without *any accusation*, or *legal conviction*, are *actually under that curse:* So that our *gracious King*, all his *Protestant Nobility*, all *Archbishops*, and *Bishops*, *Eorum etiam (b) receptatores*, *fautores*, &c. and all who shall receive, or any way

(b) Vid. Constit. 34. Clementis Papæ 10. which next follows, & Alexandri 7. Constit. 16. dat. Romæ, Anno 1656. In Bullario Romano, Tom. 4. p. 218. where we are referr'd to many more such forms of Excommunications.

way favor them, ſtand *actually Excommunicated* and *Accurſed.* And here I deſire to know of our Papiſts, who do (as much as any) pretend to Loyalty; do they (as good Subjects ſhould) favor their King, or do they not? If not, then they neither are, nor can be good Subjects: If they do, then they diſobey their Supreme and Infallible Judges, and are (as well as we) under the Excommunication and the Popes Curſe, and ſo no members of their ſo much (and with ſo little reaſon) magnify'd *Roman* Church.

2. But leſt this Excommunication and Curſe might not prove ſo effectual as they deſire, to blaſt all Proteſtants (which they make, for they are not ſo, the worſt of all Hereticks) the

Curse, to make sure Work (as they think, and would have it) is solemnly renewed every year, in that famous (and impious) *Bulla (a) Cœnæ Domini*, read every year on *Maundy-Thursday*. Wherein all Protestants are (by name) curs'd, whether Princes or People. *We (b) Excommunicate and Curse* says the Pope in that Bull) *All Hussites, Wickliffists, Lutherans, Zwinglians, Calvinists, Hugonots*, &c. *And whosoever shall RECEIVE, DEFEND, or FAVOR them.* And here again, it will *concern our Roman Catholicks* seriously to *consider*, into *what straits*, the *ambition and unparallel'd pride of their Popes*, has *brought them.* For if (*according to their duty*) they *defend their King*, they are *cursed at Rome.* And if they do *not defend him*, then they do not

(a) A Form of this Bull we have in Bullar. Roman. Tom. 4. p. 528. Constit. 34. Clement. 10. An. 1671.

(b) *Excommunicamus & Anathematizamus, ex parte Dei, & authoritate Petri & Pauli, ac nostra, quoscunque Hussitas, Wickliffistas, Lutheranos, Zuinglianos, Calvinistas, Ugonottos*, &c. *Eorumque receptatores, fautores, & defensores.*

not perform that duty of Allegiance and Fidelity to their *King*, to which (by *the Law of God and Nature*) they are *indispensably bound*, and so will be (*according to their desert*) *accursed in Heaven.* And here, it is a short Question which they are concern'd to Answer; Whether they resolve *to obey God or the Pope.*

3. But this is not all; for after *this Excommunication and Curse* laid upon all *Protestant Princes*, after their *deposition* and *total deprivation* of all their *royal power and dignity*, and a *perpetual incapacity brought* upon them, *disabling them* for ever to return *to those lost rights:* another *Curse* is *consequent*, and immediately *follows* such *Excommunication:* Their Subjects are declared *free from all Obligations*

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of Loyalty and Fidelity, due to *such Princes*, while they stand Excommunicate. This the *Decretal* of *Pope* (c) *Honorius* the Third, (and 'tis *made* (d) *Law* by Pope *Gregory* the Ninth, and *approved* and *confirmed by Pope* (e) Gregory *the Thirteenth*) tells us, *That while any* (f) *Lord remains Excommunicate, his SUBJECTS OWE HIM NO ALLEGIANCE or FIDELITY.* That's the Title: and then it follows *in the Decretal*, (speaking of a *Count who* was *Excommunicate*) that the *Pope commands those to whom he writes*, That *they should* (g) *declare* to the *Subjects of that Excommunicated Count*, that they were *FULLY ABSOLVED FROM THEIR OATH OF FIDELITY, while their Lord continued Excommunicate.* How *dangerous* this *Doctrine*

(c) Honorius 3. Præpositio Archidiac. & H. Canonico Suessionensi.

(d) Cap. *Gravem*, 13. Extra. *De Pœnis.*

(e) In Bulla, Corp. Juris Can. præfixâ.

(f) *Domino Excommunicato Manente, SUBDITI FIDELITATEM NON DEBENT.* So the Lemma, or Title of that 13 Chapter.

(g) *Fideles ipsius (quamdiu in Excommunicatione perstiterint) ab ejus FIDELITATIS JURAMENTO denuncietis PENITUS ABSOLUTOS.* They are the words of the Law; and if you consult the Gloss and Card. *Turrecremata*'s Commentary upon it, you may find more to that purpose.

Doctrine may be, to our *Gracious King*, and all *Protestant Princes*, (who stand actually *Excommunicated at Rome*) and how *little trust* they can repose in *their Popish Subjects*, I need not tell you: Seeing *such subjects*, by their *Authentick Laws*, and the *declared* and *definitive sentence* of their *Supreme and Infallible Judge*, are *assured* that they *owe no Allegiance*, or *Fidelity* to their *Excommunicated Sovereigns*.

4. *Nor is this all*; for there is (at least in the *judgment and belief of our Adversaries*) a far *greater and more pernicious consequent* and *effect* of their *Excommunication* and *Curse of Protestant Princes*. For the *mischiefs* of their *Excommunications* hitherto *mention'd*, are *onely temporal*, (though the greatest

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in that kind possible) as loss of their *Royal Power*, *Livelihood* and *Life it self*. But they say there is another, a Spiritual effect, which concerns the Soul and is the greatest mischief and misery it is capable of. For they say, that *Heretick* (*Protestants*, with them are declared such) dying *Excommunicate* (*as all good Protestants* do) are *eternally damn'd*. For, 1. A very *great* (*h*) *Canonist* of our *own Nation* (while *Popery unhappily prevailed here*) tells us; *that every Excommunicated person is a* MEMBER OF THE DEVIL: And for further *proof of this*, he cites *Gratian*, and the (*i*) Canon-Law. And a far greater Author than *Lindewood* or *Gratian*, and (in our days long after them, more plainly tell us: (*a*) that Pope *Gregory the Seventh* did not

(*h*) *Excommunicatus est* MEMBRUM DIABOLI. Lindewood in Glossa, ad Cap. *Seculi Principes*. Verbo *Reconciliationis*. De *Immunitate Ecclesiæ*.

(*i*) Gratian. Can. *Omnis Christianus* 32. Caus. 11. Quæst. 3.

(*a*) *Non modo deponi, sed etiam excommunicari, & in* ÆTERNO EXAMINE DAMNARI DECREVIT. Baron. Annal. Tom. 8. ad Annum Christi 593. Num. 86.

not onely depose the Emperor Henry the Fourth, *but Excommunicate and* DECREE HIM TO BE ETERNALLY DAMN'D. And for this, he cites *Pope Gregories* own (*b*) *Epistles*, who best *knew his own mind*, and the *meaning of his own Decree*. So that in the Popes and Cardinals Judgment, such an Excommunication is a *definitive sentence*, and a *Papal Decree*; whereby the persons Excommunicate are *consign'd and doom'd to Eternal Damnation*. Whence we may understand the meaning of the *Titles usually prefix'd* to such *Damnatory Bulls* of Excommunication; such as these, (*c*) ---*DAMNATIO & Excommunicatio* Hen. 8. by Pope *Paul* the Third, (*d*) *DAMNATIO & Excommunicatio Elizabethæ*, by *Pius* the Fifth, where

(*b*) Gregorius 7. lib. 4. Epist. 2. & 23. & lib. 8. Epist. 21.

(*c*) Bullario Roman. Pauli 3. Constit. 7. p. 704. Tom. 1. *in Magno Bullario Romano Lugduni*, 1655.

(*d*) Constit. Pii 5. 101. Ibidem. Tom. 2. p. 303. Edit. 1655.

where it seems, (by what the Pope and Cardinal before told us) that it is not any tempora (or not that onely) but the *eternal damnation* of *Soul and Body*, which is *intended* and *desired* by them, in their uncharitable and impious Anathema's and Excommunications. Whence also it manifestly follows; that all Protestants, Kings and Subjects, Princes and People, (who, by many Papal Bulls and Anathema's, stand actually Cursed and Excommunicated) are in a damnable condition; and if they die, (as they do, and should) without Popish Absolution, by this Roman, Uncharitable, and Unchristian Divinity, they are eternally damn'd. This I say, not that I think such Papal Bulls and Excommunications either have, or

can have any ſuch effects, or bring ſuch danger to Proteſtants (Kings or Subjects) as is pretended; for I believe and know, that they are *bruta fulmina*, inſignificant Squibs of falſe Fire; which can neither hurt their Souls here, nor hinder their Salvation hereafter. But notwithſtanding this, they may prove dangerous and pernicious to Proteſtant Princes, as they may be, and are great incouragements to their Popiſh Subjects, to rebel, and diſobey their Soveraigns, and ſecurely (as to any thing of Conſcience or Injuſtice in it) act any thing to their ruine. For they who believe the Popes pretended power, that he can deprive their Prince of all Royal Power and Dignity, and that he has actually done it; that he has abſolved them from all Ob-

ligations

ligations of Allegiance an
Fidelity due to him; that h
is a Member of the Devil her
and surely to be damn'd here
after; and that to kill him is n
Murder. I say, those who sub
mit to the Pope, and believ
these Erroneous and Impiou
Doctrines,(as all must who be
lieve the Pope, or the Roman
Church Infallible) have too
much incouragement, not on-
ly to disobey and rebel, but
(when they have power and
opportunity) to take away
their Princes Life, as being a
person odious to God and
Man, and by the Pope,(their
Infallible and Supreme Judge)
by their approved Laws, and
their General Councils, decla-
red to be such; especially
seeing that if they miscarry in
that attempt, (and while they
seek their Princes Life, lose
their

their own) yet their Names ſhall (in Red Letters) be Regiſter'd in the Calendar, and they (by their Party) ſhall be reputed Martyrs; as all know, that *Campian*, *Garnet*, and our Powder-Traytors are. An honor, I am ſo far from envying them, that I ſhould be very glad (and ſo would many thouſands more) to ſee our preſent Conſpirators (according to their merit) referr'd into their Calendar amongſt ſuch Martyrs; that ſo we might be freed from the fears of thoſe Prodigious Villains, and miſchiefs they intended and indeavoured to act here, againſt their Gracious Soveraign, the Church and State: and there is too much reaſon to believe, that (while they live, and have ability and opportunity) they will proſecute thoſe Black

Designs. *Dirum omen misericors (qui solus potest) averruncet Deus.*

These are the known Positions and Doctrines of the Church of *Rome*, approved and received by the Supreme Authority of that Church; which (in *Thesi*) when they *are believ'd*, may be very dangerous, and when (in *Praxi*) put in execution, (and they who believe such impious Doctrines, act accordingly) pernicious to all Kings, Princes, and People, especially Hereticks (as they mis-call them) who imbrace not all their Popish Errors; in which number all Protestants (Kings and Subjects) are, by them, always included. And that the *Popish Party*, *(especially Jesuits)* since their unhappy appearing *in the (a) World*, as also their *Ecclesiastiques Secular and Regular*, (with their *adherents)*

(a) The Order of the Jesuits was approved and Instituted by Pope *Paul* the Third, Anno 1540. and highly incouraged by succeeding Popes. Vide Bullarium Romanum Lugduni 1665. Tom. 1. p. 738.

erents) have *acted according to those Principles*, for *some Ages last past*: and what *Barbarous Murders*, *Depositions of Princes*, and *Fatal Tragedies*, have been the *sad consequences* of such *belief and actings*, both our own, and forreign Historians abundantly testifie. And here,

1. I shall pass by the horrid Murders and Massacres of the poor *Waldenses*; who (upon prosecution of the foresaid Principles) have been persecuted with Fire and Sword, Armies (*b*) and Inquisitions; and very many thousands (nay, *infinite numbers*) *of them*, (as some of their own Writers testifie) have been *inhumanely murdered*, *Causâ indictâ & inauditâ*, (many times) especially in *France*, to say nothing of other Countries.

(*b*) Vid. Matth. Paris ab Anno 1100, *& Historiam Waldensium*; *Directorium Inquisitorum*; *Historiam Inquisitionis*, Armachanum, *De statu & succes. Eccles.* &c. That Directorium Inquisitorum (I mean) was Writ by *Nic. Eymericus*, Printed at *Venice*, 1607.

2. I desire you to *consider* that *barbarous* and *prodigious* Villany, the great *Massacre of Protestants in France*, *Ann.* 1572. where and when above 30 or 40000 (*) *Innocent Protestants* (in *Paris*, and other parts of *France*) were *suddenly* and *inhumanely Murdered*, by *Papists acting* upon such *Popish Principles*, as I have before mention'd. And this Horrid Villany was so far from being *publickly disapproved* and *damned* by the *Church of Rome*, or the *Impious Actors* punish'd; that the news of it was *received at Rome* with *great Joy*, (c) and *giving Thanks* to God for it, (*Quasi author & consors sceleris fuisse Deus:*) nor was it so at *Rome* only, but in other places too, Papists received that news with great joy. An evi-

(*) Abrege Chronologique, &c. par le Sieur de Mezeray, Paris. 1567. Tom. 3. p. 1082. 1086. ad Annum 1572.

(c) This testify'd by *Thuanus* (a faithful Historian) Hist. lib. 53. ad Annum 1572. p. 837. Edit 1620. and by Fab. Strada, De Bello Belgico, lib. 7. p. 373. Editionis Romæ, 1648.

evident argument that they approved both that Impious Doctrine, and the pernicious effects of it.

3. To omit the many Seditions and Rebellions in the time of *Henry* the Eighth, (after he had deny'd the Popes Supremacy) and *Edward* the Sixth, (caused by such Persons and Principles) it is notoriously known, that the same Party, in prosecution of the same Principles and Popish Interest, did (in the Reign of Queen *Elizabeth*) *continually conspire*, and *endeavour* to take (*) away *the life of that* good Queen, by *Poison*, *Pistol*, and such other *impious* (and to persons *of such Principles, usual*) *ways* of Assassination; to raise Rebellions and Ar-

(*) Vid. Speed's Chron. in Q. Eliz. Ann. 1584. of Dr. Parries design'd Assassination of the Queen, by the Incouragement of the Jesuites; Card. de Como, and the Pope, promising a Plenary Indulgence, for that (as they call'd it) meritorious Act. See the like attempt of Ed. Squire to poyson the Queen, on the like incouragement, in *Speed* in Vita Eliz. p. 1263. num. 122.

Armies (having the Popes Assistance and Blessing to incourage them to that Villany) to destroy her and her Religion. And when all this would not do, (Heav'n Blessing, what *Rome* Impiously Curs'd) *Pope Pius the Fifth* (d) *gives the Kingdoms of* England *and* Ireland *to* Philip *the Second King of* Spain; *and he (with the Popes Assistance and Blessing)* sends his (as *he and his Holiness imagin'd*) *Invincible* Armado, *to take possession.* But that *vast Armado*, and the *Popish Impious Design*, were utterly defeated; not so much by the Queens Fleet, (which *was very inconsiderable*) as by *great storms and tempests*, the immediate Hand of Heaven, and almost Gracious and Miraculous Providence: and this was so evi-

(d) *In depositione Elizabethæ Angliæ Reginæ, Pius 5. Jus Britanniæ & Hiberniæ ad Philippum 2 Hispaniæ Regem transtulit; vi cujus donationis, demandatus postea Sidonius fuit, Anno 1588. Classe Hispanicâ instructus ut regna Britanniæ possideret.* Remonstrant. Hibernorum per fratrem Rob. Caron, Part. 1. cap. 3. Sect. 4. p. 7.

evident, that the Admiral of that Armado (the Duke of *Medina Sidonia*) blasphemously swore, That he feared *Jesus Christ was turned Lutheran.* But *Philip* King of *Spain* (hearing of the strange defeat and ruine of his Fleet, and seeing the Hand of Heaven in it) said more soberly,----*That he did not send his Fleet to fight against God*, (to whose Power and Providence, he attributed the loss of it) *but against Men.*

4. The Queen being dead, *Popish Conspiracies* did not die with her; the Pope and his Party continue as industrious and (as to their Designs and Plots) as impious as before. They saw and knew, that King *James* (a Protestant) was Legal Successor and Heir to the Crown of *England*, yet used

all Roman Arts, to hinder his having possession of it; and to this end, Father *Parsons* (the Jesuite) writes a Book, to prove (what was evidently untrue, and he could not chuse but know it) That King *JAMES* had no just Title to the Crown of *England*; though the whole Right of the *Saxons* and *Normans*, and of the Houses of *York* and *Lancaster*, were intirely and evidently united in him.) But when these Popish and *Jesuitical Arts* prevailed not, (having neither true *Reason or Religion* to further their *Designs*, which were *impious and irrational*) they contrive, and resolve to *execute such a Conspiracy*, as (for barbarous and *prodigious Villany*) *neither Heathens nor Hell had* (*till that time*) ever put in execution; I mean the (*a*) *Gun-powder-Treason*,

(*a*) See the Act of Parliament 3 Jacobi, Cap. 4, 5. where we are told (by the Parliament) of the *HELLISH Conspiracies of the Jesuites and Seminary Priests*. For a more particular Narrative of the horrid Powder-Plot, you may consult an ingenious Tract, called *THE HISTORY OF THE GUNPOWDER-TREASON*; and those Authors out of which he collected it, in the last page of that Tract; and the Authentique History of the Trial of those Traitors, now in the Press, and Reprinting.

Treason, which was not any ordinary or before-known *Wickedness*; (as the *Killing a King*, or *Poysoning a Prince*, &c.) but a *black and unparallell'd Villany*, worthy *Rome* and a *Jesuite*; the *Blowing up of a whole Parliament, King, Lords, and Commons*, the *Murdering of a Kingdom* in its *Representatives*; and this in *a moment*, before they could see, or *dream of any danger*. But though this (for its impiety) was a *prodigious Conspiracy*, carried on with *sworn secresie*, and *lay hid* in the *dark*, and *under ground*; yet there is no *Power or Policy* against *Providence*, nor *concealing any thing* from the *All-seeing Eye of our God*; He saw, and graciously discover'd that horrid, Popish-Powder-Treason, to the *Preservation of his People*, the *Confusion*

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of their Adversaries, and (*nisi periisset pudor*) if they had any, to the *Eternal Shame of Papists*, and (*Popery*) *their Religion*, which approves *and encourages such abominable Impieties.*

When King *James* slept with his Fathers, and was translated to a better Kingdom, out of the reach of such Popish Conspirators, and whither (without a serious and timely repentance of such inhumane Villanies) they can never come, their Designs slept not; they prosecute their Plots and Conspiracies, (to ruine our Church and establish'd Religion) as much in *Charles* the First's, as in his Fathers time. And at last it came to this issue, that (other means failing) the King (*b*) and the Archbishop of *Can-*

(*b*) This Jesuitical and Popish Plot was discovered by *Andreas ab Habernfeld*, to Sir *W. Boswell*, our Ambassador at the *Hague*, and by him to the Archbishop of *Canterbury*, after whose death the Original was found in the Archbishops Library, and then printed; and is lately re-printed under this Title----*The Grand Designs of Papists in the Reign of CHARLES the First*, &c. *London*, 1678. where you have an authentick discovery of that (I cannot call it worse) Jesuitical Conspiracy.

Canterbury must be made away. This was conceived the likeliest means to compass their Ends, and bring in that Religion *they miss-call Catholick* and *Christian*. For certainly such barbarous Murders and Assassinations may possibly promote Turcism, and the Errors of *Mahomet*, (and if you will, Popery) but never were (nor can be) *any just means to propagate true Christianity*. This Traiterous Conspiracy to Murder *Charles the First*, and the Archbishop, *&c.* was discovered (by an Honourable Person) to the English Ambassador in *Holland*, and (by him) to the Archbishop, and by him, to the King. And the Original Copy of the Discovery, being found in the Archbishop's Library, after his death, was then publish'd, and is in Print,

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in many hands, and (amongst others) in mine. In the mean time, our unhappy Civil Wars began; and our Popish Conspirators, (animated by a belief of such Rebellious Doctrines and Principles, as I have before mentioned, and incouraged and assisted by the Pope) are first in Arms, and the bloody Rebellion; and (in *Ireland*) murdered above 100000 Protestants in cold blood, without any provocation given, but to kill Heretiques, (which according to their impious and erroneous Principles, was lawful and meritorious) and thereby promote the Catholick Cause. This is notoriously known to both Kingdoms, (*England* and *Ireland*.) And further, when in the process of that fatal Rebellion, (carried on openly by English, and covertly

covertly by Popish Rebels) that good King was taken, imprison'd, with design to bring His Sacred Head to the Block, (for the distance is seldom great between a Princes Prison and His Grave) our Popish Conspirators had a Council of Priests and Jesuites, which sate in *London*, and signifi'd the condition of their Affairs here, to a Council of their Confederates at *Paris*; and they transmitted the (*h*) Case to *Rome*, from whence Directions and Commands were returned (by the *same way*) *back again* to *London*. In short, *it was determined*, that it was *for the interest of the Catholick Cause*, that the *King should die*; and accordingly their *Council of Priests and Jesuites* in London *Voted His Death*. This is now *Notoriously known to be true*, and

(*h*) The Question put to the *Sorbon* (then almost wholly Jesuited) by our English Jesuites, sent from *London*, was (in Writing) this: ---- *That seeing the State of* England *was in a likely posture to change the Government, whether it was lawful for the Catholicks to work that change, for the advancing and securing the Catholick Cause in* England, *BY MAKING AWAY THE KING, whom there was no hope to turn from his Heresie?* The Answer of the *Sorbon* was Affirmative. *And at* Rome *it was resolved by the Pope and his Council; That it was both LAWFUL and EXPEDIENT for the Catholicks to procure that alteration of State*, &c. Dr. Du Moulin in his Book next cited.

and (in Print) *publish'd to the* (*a*) *World*, by a *Reverend and Learned Person*, who (if any *shall call him to an account* for it) is so *convinc'd of the truth* of *what he writ*, that he (*in scriptis*) *publickly offers*, and promises *to make it good.* I do not hear that he has (as yet) *been call'd to any account*, to *prove what he publickly*, and in Print, *has profess'd and promised to do:* Nor do I think he will be call'd to any such account, because I have reason to believe, that he can, and will produce such Proofs, as will evidently demonstrate, both their bloody Conspiracies, and the undeniable truth of what he affirm'd.

(*a*) By Dr. *Du Moulin* in his Answer to *Philanax Anglicus*, (a Popish scandalous and lying Pamphlet) and in another Tract since; neither of which I have here, and so cannot cite (as in Books about me I do) the particular Pages.

6. By the Premises it may sufficiently appear, that the Rebellious Popish Principles and Practi-

Practices have been very dangerous to all our Protestant Princes, and their Loyal Subjects, ever since the Reformation; and had they taken that effect, which they designed, and with unwearied wickedness industriously endeavoured, they would have proved destructive and (both to Prince and People) pernicious. Nay, (which I have omitted) while this whole Nation continued actually in the Communion of the Church of *Rome*; when *Henry the Eighth* his Parliament and Convocation (all Roman-Catholicks, and far from being Protestants) had deny'd and (*lege* (*b*) *latâ*) taken away the *Popes Usurped Supremacy*, (that we may be sure the Pope's Practices are suitable to his pernicious Principles) Pope *Paul the Third*, *Excommunicates*

(*b*) Statut. 24 Hen. 8. cap. 12. & 25 Hen. 8. cap. 19, 20, 21.

cates, *Curses*, and (*c*) *Damns* the *King*, and all his *Good Subjects*; *Commands* him to (*d*) *Abrogate and Null the Laws* made against his Supremacy; and to appear *before him at* (*e*) *Rome* within Ninety days; and his *Adherents and Favorers*, (which were all his Loyal Subjects, especially his Parliament and Convocation) within Sixty days. They not appearing, he *Ratifies the Excommunication*, (*f*) *Deprives him of his Kingdom and Dominions*; Prohibits peremptorily *the* (*g*) *King* or his *Adherents* (if they die, as they did before he Absolved them) to have any *CHRISTIAN BURIAL*, and declares them *ETERNALLY DAMNED*. Then he lays that most impious *Interdict* upon the whole (*h*) *Nation*; for

(*c*) *Damnatio & Excommunicatio Hen.* 8. *ejusque fautorum & complicum, &c.* That's the Title prefix'd to the Bull of his Excommunication, in Bullario Romano, Lugd. 1655. Tom. 1. p. 704.

(*d*) *Requirimus quatenus Hen. Rex, Leges prædictas revocet, casset, anullet.* Dict. Bullæ, Sect. 4.

(*e*) *Strictè præcipiendo mandamus, quatenus Hen. Rex per se, vel procuratorem infra* 90 *dies, fautores vero, & ei adhærentes infra* 60 *dies compareant coram NOBIS.* Ibid. Sect. 7.

(*f*) *Hen. Regem, privationis Regni & Dominiorum pœnas incurrisse declaramus.* Ibid.

(*g*) *Si interim ab humanis decedant, Ecclesiastica debere carere sepultura, authoritate & potestatis plenitudine decernimus, eosque Anathematis, maledictionis & DAMNATIONIS ÆTERNÆ mucrone percutimus.* Ib.

(*h*) *Henrici Dominia, Civitates*, &c. *Interdicto supponimus*, Ib. Sect. 8.

bids all *Publick Prayers*, (*i*) *Masses*, *and Divine Offices*. Nor this onely; but he *Deprives the Children of Henry the Eighth*, (*k*) *Born*, *or to be Born of Queen* Anna, and *all the Children of his Adherents*, and *their Descendants*, (none excepted) *of all their Rights*, *Priviledges*, *and Goods*, *Moveable and Immoveable*, and makes them (for the future) *incapable*, *and deprived* of *all Dignities*, *Honors*, *Offices*, *Rights*, *Fees*, &c. which otherwise they might have *obtain'd*; and this he does *knowingly*, and by the *Plenitude of his Power*. Then he goes on, and declares the King and his Adherents, and Descendents, to be *Infamous Persons*, *disabled to be Witness*, *to make any Will or Testament*, or to *receive any Legacy or Benefit* by the *Testa-*

(*i*) *Nequeant Missæ, aut alia Divina officia celebrari.* Ibid.

(*k*) *Omnes Hen. Regis ex Anna, ac singulorum ejus Adhærentium filios, natos & nascituros, aliosque descendentes (nemine excepto) honoribus, dignitatibus, bonis mobilibus & immobilibus, &c. privatos, & ad illa aut alia obtinenda inhabiles esse, declaramus ac authoritate, scientia ac plenitudine similibus inhabilitamus.* Ibid. Sect. 9.

ment of any other: (l) Forbids all Men to have any Converſation, Commerce, or Trade with them, on pain of Excommunication, and loſs of all their Goods, &c. And further, Commands all Chriſtian (m) Princes, (quacunque dignitate Imperiali aut Regali fulgeant) Kings and Emperors, no way to favor the King and his Adherents; and (n) Nulls all Oaths, Compacts, Treaties, &c. made, or to be made) to or with the King, or in favour of him or his Adherents; and gives Authority and expreſs COMMAND to all Chriſtian Princes, and their Armies, (by Sea or Land) to turn their Arms againſt the King and his Adherents, and (a) com-

(l) *Omnes ſub Excommunicationis ac aliis pœnis monemus, ut præfatos maledictos ac privatos evitent, & quantum in eis eſt, ab aliis evitari faciant: nec cum præfati Regis Dominiorum, Civitatum,* &c. *ſubditis aut incolis, emendo, vendendo,* &c. *quamcunque mercaturam, commercium, aut communionem habeant,* Ibid. Sect. 12.

(m) *Omnes Chriſtianos Principes (etiam Imperiali aut Regali dignitate fulgentes) requirimus.* Ibid. Sect. 15.

(n) *Juramenta, confederationes, obligationes, quæ Henricum juvare poſſunt, irritas, caſſas, & inanes decernimus.* Ibid.

(a) *Principes & quoſcunque alios militantes, per mare vel terras, requirimus mandantes, quatenus Hen. Regem & ei adhærentes (dum contra ſanctam ſedem* REBELLIONE *permanſerint) armis inſurgant, eoſque perſequantur, & ad obedientiam dictæ ſedis redire cogant, eorumque bona, navigia, Animalia,* &c. *ubilibet (etiam extra territorium Henrici Regis) conſiſtentia,* CAPIANT: *& ſic capta in proprios uſus convertendi, authoritatem concedimus, illaque omnia ad capientes* PLENARIE *pertinere, & perſonas, vel ex regno dicto originem trahentes, vel in illo habitantes, mandatis noſtris non obtemperantes, ubicunque eos capi contigerit, capientium* SERVOS *fieri decernentes.* Ibid. Sect. 16, 17.

pel them to return to the Unity of the Church, and Obedience to the Pope. And *whoever acknowledges* Henry the Eighth *to be King, or any way Obeys him, and will not (in Obedience to the Popes Command) expel him and them, out of the Kingdom and their Dominions, all their Goods, (Moveable and Immoveable) Moneys, Merchandizes (whether within or without* England) *are to be seiz'd on, and (by the Popes Authority) poſſeſs'd and kept by any who can catch them. And he there gives them* (ſuch Thieves and Robbers) *full power to enjoy and poſſeſs ſuch Plunder'd Goods of the Kings or his Loyal Subjects, as in their own Right and Propriety. And if they take any Inhabitants in* England, *(Native or Alien) who Obey the King, and Diſobey the Pope,*

then all so taken, are to be Slaves to those who take them. So that *impious Bull*; in contradiction to the *Laws of Nature and Scripture, Reason and Christian Religion.* Our blessed Saviour (the *Prince of Peace*) came not *to destroy*, but *to save*; not to *Depose Kings* and *Emperors*, Absolve *their Subjects* from the Obligations of their Natural or *Sworn Allegiance*, or to *Arm them* against *Governors*, and (as his pretended Vicar does) *promise them a Reward* (*Remission of Sins* here, and *an higher place in Heaven* hereafter) for *Rebellion and Murdering their Brethren, Fellow-Subjects* and *Christians*, for *believing and maintaining* that *Truth*, which by the *Pope and his Party*, should be miscall'd *Heresie.* No, he was the *good Shep-*

Shepherd, who laid down *his own life for his Sheep*; and when they *stray'd* and err'd from his Fold, he did not *hire and send Dogs or Wolves to worry them*; but (with *infinite Patience and Mercy*) went *himself to seek them*, and *being found* (*though erring* and out *of his Fold*) laid them *on his own shoulders*, and (with *great love and labor*) brought *them home to his Fold*, *from which* (as his *Sheep may*, and yet *not cease to be his Sheep*) they had erred. We read indeed, that our Blessed Saviour gives *Peter* Commission to (*b*) *FEED HIS SHEEP and his LAMBS*. But we *never read* that he (*whose Kingdom was not of this World*) *gave any Commission to Peter*, or his *pretended Vicar*, to *raise Armies* to *kill*, and (*indictâ causâ*) to *Murder*

(*b*) Joh. 21. 15, 16.

them. Though I know there are ſome, who from *Paſce oves* (with *bad Logick* and *worſe Divinity*) conclude, that the *Pope has power to kill Hereticks.* Like that Monk *Eraſmus* mentions, who with great Zeal for the Catholick Cauſe, and greater Ignorance, endeavoured to prove, that the Church might kill Hereticks, from that paſſage in the Apoſtle, (*c*) *HÆRETICUM DEVITA*, that is, (ſays the Monk) (who had no Greek, and little Latine) *DE VITA TOLLE*, *take him out of this life*, that is, *kill him. Sed è diverticulo in Viam.*

(*c*) Tit. 3. 10.

7. From the aforeſaid reaſons, I think we may (with good conſequence) conclude; *That the Pope and his Party*, (ever ſince *Henry* the Eighth (*de facto*) aſ-

assum'd the Supremacy which (*de jure*) was *his before*) have been in a *perpetual Conspiracy* against the *Lives and Religion* of our *Protestant Princes*; at least till the Happy return of our Gracious Soveraign (whom God preserve) who being (by the good and Miraculous Providence of Heav'n) Restor'd to His Fathers Throne (His own Right and Inheritance) a blessed Peace, and all the happy effects of it, did immediately follow, to the great comfort and benefit of the whole Nation; The Government of Church and State before shatter'd and ruin'd by a horrid Rebellion (Begun, Incourag'd, and Promoted by the Pope and his Jesuitical Party) was happily Restored, and (by Law) establish'd; the Just Rights and

Liberties of the Subjects assured to them, and confirm'd; a Gracious Act of Oblivion, and Pardon of Illegal, Seditious and Rebellious actions against the King and His Laws granted; and the blessing and benefit of all these extended to *Papists* as well as other. So that beside their *Obligation to Obedience and Loyalty*, by their *Natural* or *Sworn Allegiance*, there lay upon them *an Obligation* to *Gratitude*, for those *signal favours* they received, from the *goodness of a gracious Prince*. So that it was the *belief* and *hope of some*, that the fore-mention'd *Popish Principles* and *Practices* had *been forgot*, or *laid aside*; and that the Roman Catholicks (as both in *words* and *writings*, they *publickly pretended*) would be very *Loyal Subjects*. But these were vain

vain hopes; for (notwithstanding all obligations to obedience and gratitude) even since His Majesties Happy Return, the Popish Party have carried on their Plots and Conspiracies, against their *gracious Prince*, the *establish'd Religion*, and the *Peace of our Church and State*, with as *much industry* and *impiety*, as formerly. Which now *evidently appears*, by their *impious Conspiracy*, by the blessing of God very happily, though *lately discover'd*. That you may (in the General) know what this Plot is, and that I do not mis-call it, when I say it is an Impious Conspiracy: I shall give you two Authentick Testimonies.

I. Our gratious King calls it (a) *A BLOODY TRAITEROUS design of POPISH Recusants*,

(a) In His Majesties Proclamation, for banishing all Papists Ten miles from *London*, Dated *October* 30. 1678.

cusants, against His MAJESTIES Sacred PERSON, the GOVERNMENT, and the PROTESTANT RELIGION.

II. The House of Commons (in a *Vote of that* (*b*) *House, approved* by the Lords) say thus ----*Resolved*, &c. *That this House is of Opinion, that there HATH BEEN, and STILL IS, a DAMNABLE and HELLISH PLOT, contrived and carried on by POPISH RECUSANTS, for* (horresco referens) *ASSASSINATING and MURDERING THE KING, and for SUBVERTING the GOVERNMENT, and rooting out, and DESTROYING the PROTESTANT RELIGION.*

(*b*) The Votes of the Commons were read to the Lords, and by them approved at a Conference, 1 *Nov.* 1678.

By what is already said, (I suppose) you may see, what the Roman-

man-Catholick, or Popish Principles and Practises have been, are, and (while there is a Pope, and a Party to believe and incourage such Practises) ever will be; and how dangerous such Pinciples are, and (when put in execution) how pernicious they are (and ever will be) to all PRINCES, especially PROTESTANTS, and all those they are pleas'd to call, or mis-call Hereticks. Their received Principles I have hitherto mentioned are these:

1. The Pope (with them) is *Supreme MONARCH* of all the World, even in Temporals; at least *indirectè*, (as the most moderate amongst them sometimes say) and *in ordine ad spiritualia*; which distinction can afford no comfort or security to Temporal Princes. For if the Pope have such vast power, *directè*, or *indirectè*, 'tis all

all one, he has it; and if a Prince be depos'd, or murdered, by *either end of the distinction*, he is equally, and as surely Murder'd; as he who is kill'd by the edge, or back of the Sword, is as certainly kill'd.

2. They say the Pope has power to (c) *Excommunicate, Curse*, and *Damn Kings*.

3. To *depose* and *deprive them* of *all their Royal Power and Jurisdiction.*

4. To *absolve their Subjects* from all Obligations (whether Natural, or afterwards arising from Oaths) to fidelity and obedience.

5. To *Arm their Subjects a-*

(c) And this vast power the Pope challenges over all Kings and Emperors, to Excommunicate and Depose them, is such, that if any King or Emperor obey not the Decree of the Pope and his Councils, he is, *ipso facto*, deprived of all his Dignity and Goods, *&c.* It is not any private person, but a General Council of their own, which tells us so----*Omnibus Christi fidelibus inhibet, sub pœnâ PRIVATIONIS OMNIUM DIGNITATUM & BONORUM Ecclesiasticorum & mundanorum, & ALIIS POENIS juris: etiamsi REGALIS sit dignitatis aut IMPERIALIS; quibus si contra HANC INHIBITIONEM fecerint, sint AUTHORITATE HUJUS DECRETI, & IPSO FACTO PRIVATI*, &c. Concil. Constantiense, Sess. 38. *In Senten. contra Benedictum.* 13. Nay, if they be but *negligent* in executing the Decrees of the Pope and his Council, they incur all those punishments----*Si NEGLIGENS extiterit, cujuscunque dignitatis fuerit; etiamsi IMPERIALIS*, &c. *illas pœnas IPSO FACTO incurrat, quæ in Constitut. Bonifacii Papæ* 8. *continentur*, cap. Felicis 5. Extra. de Pœnis, in 6. They are the words of the same Council of Constance, Sess. 39. *In provisione adversus Schisma futurum.*

gainst

gainst their *Sovereigns*, *so deposed* by the Pope, their *Supreme Judge*, and (according to the profes'd Doctrine of the *Jesuites*, *Canonists*,) &c. *infallible* too, *in rebus facti & fidei.*

6. That this *taking of Arms* against *their King*, (when *deposed by the Pope*) is *no Rebellion* against *their King*; seeing (by their Traiterous Principles) as *soon as deposed*, he *ceases* to be *their Sovereign.*

7. That, if in such a War, they *kill their King*, (especially if he be an Heretick) it is no crime, *no Homicide or Murder*, but a Meritorious work, to which the Pope has promised *Plenary Indulgence*, and Pardon of all their Sins, and an higher place in Heaven.

8. Nay, (to give them *the highest*

higheſt encouragements to comm*all thoſe Villanies*, Chriſtians ar capable of) they ſhall be reputed Martyrs, referr'd into their Calendars in Red Letters, and (in their opinion) be eſteemed great Saints in Heaven, who in Earth were known to be Rebels to their Prince, and juſtly Executed for High-Treaſon. For ſo, (as is before ſaid and proved) thoſe who (by the Hand of Juſtice) periſhed for their Prodigious Villany, in the Gunpowder-Conſpiracy, are reckon'd for Martyrs in the Jeſuites Martyrology. Now, how dangerous ſuch *Principles* (having ſuch (*a*) *Incouragements*) may prove to all, eſpecially Proteſtant Princes, do you and all the World Judge.

(*a*) No leſs than 15000 Guineys promiſed by the Jeſuites, to one who ſhould Aſſaſſinate our Gracious King; and 4000 to Murder Juſtice *Godfrey*: as appears by the Papers of the Diſcovery of the late horrid Conſpiracy, and Mr. *Bedlow*'s Confeſſion.

But (as to the danger of ſuch Doctrines) this is not all, (though too much) for it is not only a received Doctrine in the Roman-Church,

Church, That the Pope may depose Kings and Emperors if they be Hereticks (as with them, we are sure all Protestants are) but further,

I. That Subjects also (as well as the Pope) may lawfully depose their Soveraigns, if they be Hereticks.

II. Nay, that they ought, and (both in Law and Conscience) are strictly bound to depose their Princes if they be Hereticks.

III. And their approved, and great Writers publickly confess, (in their Books printed, and licensed by the Authority of their Church) that both the former Propositions *are approved* by all Catholicks. Sure I am, they have not *publickly been condemn'd* by any Act, Decree or *Sentence of their Church*: and

and therefore we have reaſo
to believe, that they approv
them. For, *qui non prohibet pe
care cum poſſit, jubet.*

For the proof of all this,
ſhall only give you two or thre
Teſtimonies of their own (b
publick Authority) approv'd an
licenc'd Authors, who expreſl
ſay, and endeavor to prove, wha
here I have affirm'd. 1. One o
them ſays----(*b*) *That it is the Opi
nion of ALL CATHOLICKS, tha
Subjects ARE BOUND to depo
an Heretical KING.* And he add
there--(*c*) *That they are BOUND
by the Law of GOD, by th
MOST STRICT BOND
CONSCIENCE, and UTMOS
PERIL of their SOULS,
DEPOSE HERETICAL PRIN
CES.* And (their great Con
trovertiſt, and Cardinal) *Bella
mine*, ſays as much; (and wit
mor

(*b*) *OMNIUM CATHOLICORUM ſententia*, &c. Joſ. Creſwel in his Philopater, Sect. 2. num. 160.

(*c*) *Præcepto DIVINO & arctiſſimo CONSCIENTIÆ VINCULO, ac EXTREMO ANIMARUM ſuarum PERICULO, Hæreticos Principes DETURBARE.* Ibid. n. 162.

more authority) speaking of Heretical Princes---(d) *OMNIUM CONSENSU* (all Roman Catholicks he means) *possunt ac DEBENT privari suo Dominio.* It is the *consent* (says the Cardinal) *of ALL*, that *Heretical PRINCES may*, and *OUGHT* to be *DEPRIVED of their Dominions.* And in a Book (e) approved by the Jesuites, and highly commended by the (f) Licencer; we are told; *That the Power and Authority of the* (g) *PEOPLE is greater than that of their Prince.* 2. *That* (h) *the PEOPLE* (as well *as the Pope*) *may declare, a King to be a Tyrant:* and when the *Pope or PEOPLE have so declared him to be such*, (i) *ANY PRIVATE MAN may MURDER HIM.* 3. And he there tells us, That he *is a* (k) *Tyrant, who endeavours to ruine the Religion of his Countrey*; (the Ro-

(d) Bellarmin. de Roman. Pontif. lib. 5. cap. 7. Sect. *Probatur.*

(e) *Mariana* de Rege & Regis Institutione Mogunt. 1605.

(f) Vid. Censuram authoritate Regia factam, Marianæ libro præfixam.

(g) Cap. 6. p. 68.

(h) Ibid. p. 59, 60.

(i) *Regem (si Tyrannus declaretur à Papa vel POPULO) QUILIBET ETIAM PRIVATUS potest JUSTE PERIMERE.* Ibidem.

(k) *Tyrannus est qui SACRA PATRIA pessundat.* Ibid. p. 60.

man-Catholick Religion, you may be ſure he means) and then (by theſe Jeſuitical and Popiſh Principles) All Proteſtant Princes are Tyrants, and may lawfully be kill'd by any private perſon. So that 'tis evident, that theſe Popiſh Principles, are not only dangerous, but pernicious to all Proteſtant Princes; who, (in their account) being Hereticks, are conſequently Tyrants, and may be declared ſuch by the People, and Murder'd by any private Man.

Object. I know that ſome Roman Catholicks deny this Doctrine to be approved by the Church of *Rome*, and tell us; that the Church has expreſly condemn'd it as ſcandalous, and (both in faith and manners) erroneous: and for this they quote the *(l) Council of Conſtance.* In anſwer to this I ſhall,

(l) Concil. Conſtanſienſe, Seſ. 15. In condemnatione illius Propoſitionis, *Quilibet Tyrannus*, &c.

Solutio. 1. Set down the words of the Council.

2. The

2. The Answer to them.

1. The words of the Council are these; and the Proposition they condemn this----*Quilibet Tyrannus potest ac debet licitè ac meritoriè occidi, per quemlibet vassallum & subditum, etiam per insidias, vel blanditias, vel adulationes, non obstante quocunque Juramento seu confederatione factis cum eo, non expectatâ sententiâ vel mandato Judicis cujuscunque.* That is---*Any Tyrant may, and ought to be lawfully and meritoriously kill'd, by any vassal or subject of his, even by treachery or flattery; notwithstanding any Oath, or confederation made to, or with him; and not having the preceding sentence or command of any Judge whomsoever.*

2. This is the Proposition, which the Fathers at the (*a*) General Council at *Constance*, condemned, (for a General approved Council, and confirm'd by a true Pope,

(*a*) They confess it to be *Concilium Generale approbatum, & à Gregorio Duodecimo Vero Pontifice, confirmatum.* Longus à Coriolano, in summa Concil. p. 858. yet they reject what displeaseth the Pope in it. Idem Ibidem.

Pope, they acknowledge it; though they have little reason for it, as may appear by what (b) *Gesner* has said, and (c) *Longus à Coriolano* has not (though he endeavour it) Answer'd.) But it is penn'd with that Art, and Roman-Catholick cunning, that though it seem to say something for the Security of Kings and Princes; yet indeed it is (as to that purpose) altogether insignificant. For,

(b) Gesnar. in Præfat. ad Epitomen Concil. ex additis ad Chronicon Urspergens.

(c) Longus à Coriolano, p. 866.

1. Here is nothing in this Proposition, or the Condemnation of it, by the Council; which condemns, or any way disapproves the Popes Excommunications or Depositions of Kings, their Absolutions of their Subjects from their Oaths of Allegiance, or giving away their Dominions. It is only the *Assassinations and Murdering of Tyrants* which are spo-

ken

ken of; not any Excommunications, Depositions, *&c.* of Kings.

2. Nor does the Council deny, but that *every TYRANT may be kill'd*; but that which they condemn as erroneous, is; That *every Tyrant may, and also OUGHT to be kill'd.* Now this is a Conjunctive and Copulative Proposition; and such Propositions are (in Logick) false, when either part is false, though both be not. So this Proposition, *Every Man is rational and Learn'd*; is erroneous, because one part is so: for though every Man be Rational, yet every Man is not Learned. In like manner, although it will be granted at *Rome*, that *every Tyrant may be Kill'd*; yet that *every Tyrant ought to be Kill'd*, will not be so easily granted. For let him

be a Tyrant in respect of Title, one who is an Usurper, and has no right to the Crown; yet let him be a Roman Catholick, a zealous Maintainer and Promoter of the Papal Religion and Interest; or one under whom they find more favor than they did expect from the true King; they will not say *that he OUGHT to be Kill'd*. And on this account it was (I believe) that the Pope and his Party did not think, *That CROMWEL (though a Tyrant) OUGHT to be Kill'd*; or (for ought I know) ever went about it; (though they desired and endeavoured to take away the Life of *CHARLES the Martyr*, who had a most just Title to the Crown) because they found more favour under him, and more freedom from the punish-

ment

ment of Penal Laws, than they ever had before; or could expect, if the true Owner of it, possess'd the Crown. In *Cromwel*'s time, no Oaths of Allegiance or Supremacy were press'd upon them, our Liturgy and Common-Prayers were taken away, and an *Ordinance passed*, *That no Man should be Censured for not coming to Church*; so that there was no way then to discover, or legally convict a Popish Recusant. On which ground, the Fathers at *Constance*, might condemn this Propositon, (as erroneous) *Quilibet Tyrannus*, &c. *Every Tyrant MAY, and OUGHT to be Kill'd*; and not deny that *every Tyrant MIGHT be Kill'd.*

3. When they condemn this Proposition, (as erroneous) ---*Every Tyrant may LAW-*

FULLY, and *MERITORIOUSLY be Kill'd:* on the ſame account the *Propoſition is erroneous*, and (as ſuch) might be condemn'd by them; and yet they might believe *it LAWFUL* to kill any Tyrant, though not *Meritorious*.

4. When they ſay, a Tyrant cannot lawfully be kill'd *per Quemcunque Vaſſallum & Subditum*, by any of his *Subjects*; this is but poor comfort for Kings or Princes, and affords them no certain Security. For if a King be *Kill'd*, it is not much material, whether a Native or an Alien be the Aſſaſſin, he is Kill'd. So that notwithſtanding all the Council of *Conſtance* has ſaid; they may hire an Alien to Kill a Proteſtant Prince, as *Lopez* was to Murder Queen *Elizabeth*; and a Spaniard to Aſſaſſinate *Maurice*

rice of *Nassaw*: or (what was really intended and endeavoured, and probably had taken effect, had not the good Providence of Heaven miraculously hindred it) the Pope may give away our Nation, and send a Spanish Armado, (as he did in Queen *Elizabeths* time) or a French Army, to kill Prince and People, and take possession of it. *Dirum omen misericors (qui solus potest) averruncet Deus.*

5. When that Council denies this Proposition, (and condemns the Affirmative as erroneous) That *a Tyrant may be Murdered by any Vassal and Subject*; it is in the singular number, (*per Vassallum & Subditum*) and hinders not, but that more, or the *major part* of the Subjects and Commonweal may do it; for although this Doctrine be impious

impious and Heretical, yet (at *Rome*) it is Catholick, (or Roman-Catholick) and by many of their eminent Writers, maintain'd and justify'd.

6. But lastly; This Sentence of their General Council of *Constance*, is so far from proving that, for which it is produced; (*That the Church of* Rome *does not approve the Depositions, or Assassinations of Kings*) that it evidently proves the direct contrary. That this may appear (and without any going back, or trouble) to you; I shall put in the (*a*) Margent, the words of the Council of *Constance* (though you have them before.) Now in the words cited, it is evident;

1. That when they condemn the Killing of Tyrants, *NON EXPECTATA SENTENTIA AUT MANDATO JUDICIS*, Not

(*a*) *Quilibet Tyrannus potest, ac debet licitè ac meritoriè occidi, per quemcunque Vassallum & Subditum, etiam per insidias, blanditias, vel adulationes, non obstante quocunque juramento aut confœderatione factis cum eo. NON EXPECTATA SENTENTIA VEL MANDATO JUDICIS CUJUSCUNQUE.* Concil. Constant. ubi supra, Sess. 15.

Not expecting the Sentence or command of the Judge; there is some Judge whose sentence and command should be expected. For it were ridiculous to talk of expecting the sentence or command of a Judge, if there were no such Judge, whose sentence could be expected. 2. Now although to us, (and in truth) Kings and Supreme Princes, neither have, nor can have any Judge: it being necessary, that the Judge be Superior in Power and Jurisdiction, to the Person Judged, (otherwise he cannot be a legal and competent Judge) and to say, That Kings and Supreme Princes have any Superior on Earth (where they are Supreme) is a contradiction. 3. But at *Rome*, it is otherwise; the Roman Catholicks do constantly affirm, That both the

the *Pope and the People*, are Superiors to Kings, and may pass sentence on them, and declare them Tyrants. 4. And therefore if Subjects may not kill Kings, (who are Tyrants) without such sentence or command, but must expect it; then if they *have expected*, and *have it*, then they *may kill them lawfully and meritoriously*. For, *exceptio firmat regulam in non exceptis*. 5. And 'tis to be observed, that it is, *Sententia vel Mandato Judicis*, by the Sentence or Command of the Judge. So that if any private Person have the *command* of the Pope or People, (who are (*b*) the Popish Judges in this case) or the *Sentence* of either of them, declaring any King to be a Tyrant; then this is Warrant enough (by their impious Popish Politicks) for any private

(*b*) *Regem (si Tyrannus declaretur à PAPA vel POPULO) quilibet etiam PRIVATUS potest JURE PERIMERE.* Mariana de Rege & Regis Institut. Mogunt. 1605. p. 59, 60.

vate person to kill such a King. From which Roman-Catholick Doctrine, it evidently follows, that when (in our late Civil Wars, and unhappy Rebellion) the Parliament had declared *CHARLES the Martyr* a *Tyrant*, any particular Person (without Erecting an High Court of Justice, as they miscall'd it) might lawfully have Murdered him. 6. It is to be further observed, that (by their Popish Principles) *Tyranny and Heresie in Kings*, are *crimes equally* deserving *Deposition and Death*; and every (*c*) Heretical *King is a Tyrant* with them. Whence it follows, 1. That if the Pope *command* any one to kill a *Protestant* (or which with them is all one, an *Heretical*) *Prince*; then (according to this Decree and Doctrine of the Council of *Con-*

(*c*) *Tyrannus est, qui SACRA PATRIA pessundat.* Ibid. p. 60. That is, *qui sacra Papistica, & Religionem Romano-Catholicam, (quantum in se est) supprimit, & extirpat.*

Constance) he may lawfully do it. 2. Or if he give *no such command*, but pass a definitive Sentence against any such Prince, and in a Damnatory Bull declare him an Excommunicate and Deposed Heretick; (or (*d*) *Favourer of them*) then any private Person has sufficient Warrant and Authority to Murder him. So that when Pope *Pius the Fifth* had Excommunicated Queen *Elizabeth*, (by this their Popish Divinity) any one of her Subjects might (without any further Authority, or fault) have Murdered her. Now whether such Principles as these, be not dangerous, inconsistent with Loyalty, and (to Protestant Princes) pernicious, let the World judge. Sure I am, our Kings (and Parliaments) knowing (by sad experience) the fatal

(*d*) In all their Excommunications of Hereticks, the stile is usually this---*Anathematizamus omnes Hæreticos, eorum FAUTORES & generaliter quoslibet illorum DEFENSORES*, &c. Bulla Cœnæ, Sect. 1. In Bullario Romano Lugd. 1673. Tom. 5. p. 528.

tal and pernicious Consequences of such Popish Principles, have publickly declared this their sense and detestation of them. I shall give an Instance or two.

1. Our Gracious King, (in a Proclamation) having spoken of the *Intestine Divisions amongst* us, it follows:--- (*e*) *Which are CHIEFLY OCCASIONED by the Undermining Contrivances of POPISH RECUSANTS, whose Numbers and INSOLENCIES are of late GREATLY increased, and whose RESTLESS PRACTICES threaten SUBVERSION to the CHURCH and STATE.* The restless Practices are the mischievous Consequents of their impious Principles.

(*e*) Proclamation dated at *Whitehall*, 16 *Jan.* 1673. and you have it in the *Gazette*, Num. 853.

2. A full (*f*) Parliament, (and a

(*f*) Statut. Anno 25 Hen. 8. cap. 22. which was Anno Christ. 1533. & he was not Excommunicated till the year 1538. Magnum Bullarium Roman. Lugd. 1655. Tom. 1. p. 704.

a Popish one too) takes notice of, and condemns the Papal Usurpations, in taking upon them to dispose of inheritances and Kingdoms, in these words:----*The Pope, CONTRARY to the inviolable Grants of Jurisdictions BY GOD IMMEDIATELY to Emperors and Kings, hath PRESUM'D to invest who should please him to inherit in other Mens Kingdoms and Dominions: which we your Loyal Subjects* SPIRITUAL *and* TEMPORAL, *ABHOR and DETEST.* Such were the Popes Usurpations then; but (as in Parliament they confess) abhorred and detested by Clergy and Laity. But now (as evidently appears by the lately discovered damnable Conspiracy) the Pope and his Party take upon them to Murder our Gracious King,

(whom

(whom God preserve) and dispose of his Kingdoms. Which Practices, and Principles which cause and encourage them; I do (and justly may) call Dangerous, and (when they take effect, which I hope they never will) Destructive and Pernicious.

And here further, because many of our Popish Party, seeing the horridness of this Damnable and Hellish Conspiracy, and (in reality I hope, or at least) seem to condemn both it, and the Authors of it; laying the blame upon the Persons only of some few, and with great confidence, (to give it no worse name) denying the Roman Church to approve, or receive any Principles, which can encourage such Conspiracies, or prove pernicious, or dangerous to Princes, their

Perſons, or Government: I ſhall briefly give you an account of ſome more of their received Doctrines and Principles, (beſides thoſe already named) which have been, and (while they are believed) ever will be prejudicial to Princes, and the Peace and Quiet of their Subjects and Dominions. For inſtance,

1. The Church of *Rome* expreſly declares *it unlawful* for *Secular Princes* to require any *Oath of Fidelity* or *Allegiance* of *their Clergy*; and as expreſly forbids all *their Clergy* to take any ſuch Oath, if it be required----- (*g*) *Nimis de Jure* DIVINO *quidam* LAICI *Uſurpare conantur, cum Viros Eccleſiaſticos nihil temporale continentes, ad præſtandum ſibi* FIDELITATIS JURAMENTUM *compellunt---- Sacri Authoritate*

(g) Concil. Lateran. Magnum ſub Innocentio 3. Can. 43. Vid. Baronium Annal. Tom. 10. ad Annum 858. Sect. 49. pag. 155.

thoritate Concilii PROHIBEMUS, *ne tales* CLERICI *personis* SECULARIBUS *præstare cogantur hujusmodi Juramentum*, &c. This is the Constitution of their great and Oecumenical Council under *Innocent* the Third, and is referr'd into the Body of their Canon (*h*) Law, by Pope *Gregory* the IX, and remains in the (*i*) best Editions of it, commended and (*k*) confirm'd by Pope *Gregory* the XIII. So that by the Popish Canons, and their approved and received Laws, no *Secular Prince* may require any *Oath of Allegiance* and *Fidelity*, of any of the Clergy, or Ecclesiasticks, nor are the Clergy to take any such Oaths. And if a Clergyman should take any such Oath, it is (by their Canon-Law) for several reasons, *de-*

(*h*) Cap. *Nimis.* 30. Extra. *De Jurejurando.*

(*i*) Corp. Juris Canon. Paris. 1612. & 1618. & Lugduni 1661.

(*k*) In Bullæ dat. Rom. 1 Jul. 1580. Corpori Juris Canonici præfixa.

clared null, and not obligatory. For, 1. They tells us, *That no Oath which is againſt the* (a) *Eccleſiaſtical Utility, and Benefit of the Church, is valid and binding.* Nay, the Law it ſelf there ſays, *That all ſuch Oaths againſt Eccleſiaſtical Utility,* are not Oaths properly, *but* (b) *Perjuries.* And the caſe is put in their Law, *of a Prince who fearing ſome* (c) *CONSPIRACY againſt him, took an Oath of ſome, that they ſhould not (for the future) be in any Conſpiracy againſt him.* They who had taken this Oath, deſired to know how far they were bound by this Oath? And that Law, and *Innocent* the Third, gives this Anſwer, (d) *That they were not ſo bound by that Oath, but that they might ſtand againſt the Prince (to whom they had ſo Sworn) in the lawful*

(a) *Juramentum contra utilitatem Eccleſiaſticam præſtitum NON TENET.* Lemma ad cap. *Sicut.* 27. Extra. *De Jurejurando.*

(b) *Non juramenta, ſed perjuria potius dicenda, quæ contra utilitatem Eccleſiaſticam,* &c. dicto cap. *Sicut.* 27.

(c) *Princeps timens conſpirationes aliquas fieri contra eum, Juramentum extorſit, quod, de cætero contra ipſum non eſſent.* Cap. *Petitio.* 31. Extra. *De Jurejurando.*

(d) *Declaramus, vos Juramento hujuſmodi* NON TENERI, *quin pro Juribus & Honoribus Eccleſiæ, & veſtris legitime defendendis,* CONTRA IPSUM PRINCIPEM *ſtare libere valeatis.*

ful defence of the rights and honors of the Church and their own. Now 'tis certain, that the Pope (with them) is the sole Supreme Judge in all Ecclesiastical Causes; (and such this is, concerning the Rights and Honours of the Church) and therefore if he Judge (as we are sure he will) that our Oathes of Allegiance and Supremacy, be against the Rights and Honour of that Church, of which he pretends to be the Head; neither those, nor any such Oathes will be obligatory to any of his party; at least they will think them not to be so; and so they will think, that (notwithstanding any such Oath) they may, for the benefit of the Church, and the Catholick Cause, oppose and conspire against their Prince. 2. It is a rule in their (e) *Law* (and

(e) *Dictum juramentum excusare non potest, in quo debet intelligi jus superioris exceptum.* Innocentius 3. cap. *Venientes.* 19. extra. *De Jurejurando.*

(and *in reason too*) That in all *Oathes*, it must be understood, that the *right of the Superiour is excepted*, and must be preserved. So if a Tenant Swear Fealty to his Landlord, how great soever (so he be a subject) it must be, *salvo jure dominii principalis*; the Royal Rights of his Prince, must not, cannot be prejudiced by that Oath. This is true in *Thesi*. Now we know, that the Pope (and his party who acknowledge him) thinks that he is far superior to all Kings; and therefore if he think and declare (as we know he has done) that our Oathes of Allegiance and Supremacy are prejudicial to his Rights, then neither he, nor his party will think them binding. 3. If they were confess'd to be obligatory; yet they of the Popish Church,

Church, believe *he can dispence* (f) *with them*, and null the obligation. This is the constant Tenet of the (g) Canonists; who tell us; *That the Pope does usually and easily dispence with Involuntary, but not with voluntary Oaths*; yet *if he do dispence with voluntary Oaths, it is* (h) *valid.* Nor is it any wonder, if the Pope dispence with Oathes (voluntary or involuntary) if it be true, which *John Semeca* the Glossator there tells us----*That the Pope can dispence against the* LAW OF (i) NATURE, *and against the* APOSTLE. And that we might take notice of it, those words (in the (k) old Editions of the Canon-Law) are put in the Margent. ---*Papa contra Apostolum dispensat:* the Pope *dispenses against the Apostle.* And in

(f) *Papa secundum plenitudinem potestatis, de jure potest supra jus dispensare.* Cap. *Proposuit.* 4. Extra. *De Concession. Præbend.* Vid. Spotswoods History of Scotland, p. 308.

(g) Vid. Gratian. Can. 2, 3, 4, 5. Caus. 15. Quæst. 6. the Gloss & Card. *Turrecremata* there.

(h) *Si tamen absolvat aliquem, tenet absolutio.* Glossa ad dictum Can. 2. verbo *Absolvimus.*

(i) *Dico,* (says the Gloss) *Quod contra* JUS NATURALE *potest dispensare, & contra* APOSTOLUM. Gloss. Ibid.

(k) Edit. Paris. 1522.

the latter (*l*) Editions of that Law with the Gloss (even those confirm'd by Pope *Gregory* the Thirteenth, as most correct, and purged from Errours) they are so far from disowning that irrational and impious Gloss; that (in a Note there in the Margent) they explain and justifie it.---*It is not absurd* (says the (*m*) Author of that Note) *for the Pope to dispence against the Apostle, as to positive Law.* So that Papists may take as many Oaths of Allegiance and Supremacy as their Prince shall please, yet the Pope (when he pleases) can dispence with them, and set them free, from all obligation of fidelity. And hence it evidently follows; That a true Roman-Catholick (who believes this Popish Power of dispensing with all Oaths) may take

(l) Edit. Paris. 1612.

(m) *Non est absurdum Papam dispensare contra Apostolum, quoad jus positivum.* Nota ad Glossam ad dictum Can. 2. verbo *Absolvimus.*

take a thousand Oaths of Allegiance, and yet give no assurance of his Fidelity to his Prince; seeing the Pope may (upon their approv'd Principles) when he pleases, set them free from all such Obligations.

4. But, if all these ways of nulling the Obligations of Oaths of Allegiance fail; yet the Popes Janizaries (the Jesuites) have a new way to prevent all such Obligations of Oaths, without any Dispensations; and that is by Equivocations, rectifying Intentions, and their Doctrine of Probabilities: pernicious Errors, destructive of Humane Society, and so notoriously now known to the World, that I neither shall, nor need go about to prove them, or shew the pernicious consequences of them. Sure I am, that by their Popish Prin-

Principles, no Papists in *England* are (*a*) permitted to take the Oath of Allegiance to their King: and then 'tis easie to judge, what good Subjects they are like to be. For certainly, what I may lawfully do, that (on a just and serious occasion) I may swear to do. If it be a Duty, and lawful for me to obey my Princes commands, and pay him fidelity; then certainly, I may (by Oath) binde my self to the performance of it. So all Men, by the Law of Nature and Moral Veracity, are bound to *speak truth*; it is both *lawful and a duty:* And therefore, when (in Judicature) I am call'd to be a Witness; I may, and (by the consent of all Nations) ought to take an Oath, to bind me, and assure others, that I will speak truth. All Men

(*a*) As may (to omit all others) abundantly appear by Father *Parsons* Book, writ against the Oath of Allegiance: The Title of his Book is this, *A Discussion of the Answer of* Dr. Wil. Barlow. And at large lately in Father *Caron's Remonstrantia Hibernorum*, &c.

Men (as I said, and all confess) are bound by an indispensable Law of Nature to speak truth (when there is a just occasion for it) and yet (in Judicature) his Testimony would not pass for good Evidence, who (being required) would not (by Oath) confirm the truth of it. And therefore Princes have just reason to believe, that those who will not take an Oath to be Loyal Subjects, will never be so without it. And indeed, the reason why Princes may justly suspect the Fidelity of their Popish Clergy, who refuse the Oath of Allegiance, will farther appear, if we consider,

2. That when and where Popery prevails, all their Bishops swear absolute Allegiance and Fidelity to the Pope, and therefore cannot swear it to their Prince too,

too, The Oath every Popish Bishop must take at his Consecration is this---(b) I. N. *from this time forward, will be* FAITHFUL *and* OBEDIENT *to my Lord the Pope & his Successors... THE COUNSELS with which they trust me, I will not discover* TO ANY MAN, *to the hurt of the Pope or his Successors. ---I will assist them to retain and defend the Popedome, and* THE (c) ROYALTIES *of St.* Peter, *against* ALL MEN.---*I will carefully conserve, defend, and promote the rights, honors, priviledges, and authority of the Pope. I will not be in any Counsel, Fact, or Treaty, in which any thing prejudicial to*

(b) *Ego N. ab hac hora in antea, fidelis & obediens ero..... Domino N. Papæ & suis successoribus. Consilium quod mihi credituri sunt, ad eorum damnum NEMINI pandam. Papatum & Regalia St. Petri adjutor eis ero ad retinendum & defendendum CONTRA OMNEM HOMINEM. Jura, honores, privilegia, & AUTHORITATEM PAPÆ .....conservare, defendere & promovere curabo. Non ero in consilio, facto vel Tractatu, in quibus contrà Papam.....aliqua sinistra vel præjudicialia personarum, juris & potestatis ejus machinentur; & si talia à QUIBUSCUNQUE tractari novero, impediam pro POSSE, & quanto citiùs potero SIGNIFICABO Domino PAPÆ.....Mandata Apostolica TOTIS VIRIBUS observabo, & FACIAM AB ALIIS OBSERVARI. HÆRETICOS ET REBELLES DOMINO PAPÆ PERSEQUAR ET IMPUGNABO. Vocatus ad Synodum veniam.* Verba sunt dicti Juramenti. Vide Pontificale Romanum, *De Consecratione Electi in Episcopum*, p. 57. Editum Romæ, 1611.

(c) Here it is *REGALIA Sancti Petri.* But this is an Addition to the Oath (which was bad enough before) for antiently it was *REGULAS SANCTORUM Patrum.* As their own Canon-Law assures us, Cap. *Ego.* N 4. Extra. De Jurejurando.

the

the persons, rights, or power of the Pope is contrived: and if I shall know any such things treated of by ANY WHOMSOEVER, I will (to the UTMOST of my power) hinder them, and with all possible speed signifie them to the Pope.---I will (to the UTMOST OF MY POWER) observe the POPES COMMANDS, and MAKE OTHERS observe them. I will Impugn and PERSECUTE HERETICKS, and REBELS to my LORD THE POPE. I will come to the Synod WHEN HE CALLS ME, &c. This and much more stuff, you have in *that Oath*. Now this is evidently *an Oath of Allegiance and Fidelity* to the *Pope*. Wherein (to omit other things) they swear, 1. Never *to discover the Popes Counsels* (how *treasonable soever*) TO *ANY MAN*,

MAN, (not the *King.*) 2. To *defend the Popes ROYALTIES, againſt ALL MEN*, (the *King not excepted*) 3. And if any thing be treated *of prejudicial to the Pope, BY ANY WHOMSOEVER*, (the King not excepted) they ſwear, *(TO THE UTMOST OF THEIR POWER)* to oppoſe *and hinder it.* Here is (you ſee) an Oath of *abſolute Allegiance to the Pope*, without any *ſalvo* or reſerve of *their Fidelity to the King*, which *(d) antiently* was in the *Oath every Biſhop took* at his Conſecration, as a great Lawyer tells us. And not long before him, it is certain, that Biſhops at their Conſecration, took no Oath at all to the Pope, but only *promiſed him Canonical Obedience.* For in the old *Ordo (a) Romanus*, which (as all agree) was

(d) Vide Hen. Bracton, De Legibus Angliæ, lib. 2. cap. 35. Sect. 4. where he tells us, that in his time, this Clauſe was in the Biſhops Oath to the Pope, *SALVA FIDE DOM. REGI. Bracton* flouriſhed about the 30 year of our *Hen.* 3. An. Dom. 1246.

(a) Vid. Ordinem Romanum veterem, apud Georg. Ferrarium, De Catholicæ Eccleſ. Divinis Officiis. Romæ 1591. p. 70, 71.

was writ by (*b*) *Arnoldus Constantiensis Presbyter*, about the year 1060; the Metropolitan (who consecrates) asks the person to be consecrated, thus; *Visne Beato Petro, suæque Ecclesiæ, ejusque VICARIO & successoribus, fidem & subjectionem per omnia exhibere?* The Answer is: *Volo.* Then follows the *promise of fidelity and subjection* to his *Metropolitan:* But with this difference. To the Pope he promises---*Fidem & obedientiam per omnia* (as to the *prime Patriarch.*) But to the *Metropolitan* he only *promises* (but *swears to neither* of them) *Fidem & obedientiam exhibere.* But to let this pass: It is manifest, that whenever this Oath to the Pope began to be exacted of Bishops, it has been in use ever since the time of Pope *Gregory* (*c*) the IX. who

(*b*) So Trithemius de Scriptoribus, *&c.* Possevines Apparat. both of them, in Arnoldo Constantiensi, and Fosius de Symbolis Cœnæ Dom. Thesi 2. P. 441.

(*c*) Sedet Gregorius 9. An. Domini 1226. In that year he was made Pope.

who patch'd up, and (d) pu
lish'd the Decretals; in whi
you have the *form of the Oa*
the Bishops *then took* to t
Pope; neither *so long* by fa
nor so bad, as of later yea
has *been required of all* Bishop
yet bad enough. For when the
swore Obedience and Fidelit
absolutely to the Pope (as no
they do) (e) *CONTRA OM*
NES HOMINES, (neith
King nor Emperor excepted
And we are told in some lat
Editions of their Canon-Law
that now, not *onely all Bishop*
but whoever *receives any* (f
dignity of the Pope, *take a*
Oath, and *swear Allegiance*
him: and, is it possible, tha
these persons who do, and mu
Swear such absolute Obedien
and Fidelity to the Pope, ca
be faithful and loyal subjec
to their Prince? and indee
ar

(d) Which was Anno 1230. and refers that Oath to Gregory the 7th, who was made Pope, An. 1073.

(e) Vid. Cap. *Ego.* N.4. Extra. *De Jurejurando.*

(f) *Hodie omnes recipientes dignitatem à Papâ, sibi jurant.* Ita Lemma ad Cap. dictum 4. Edit. Lugduni 1661.

are not such Popish Principles both dangerous, and especially to Protestant Princes pernicious, and inconsistent with the Loyalty of Subjects, or safety of Supreme Powers? Nor is this all; there is more danger yet to Kings and Princes, from their Popish Principles. For,

3. They *Exempt* all *Ecclesiasticks* from paying *any Tax or Contribution to* secular *Princes*, without the Popes Leave. This is the constant Doctrine of their (*g*) *Casuists*, their (*h*) *Canon-Law*, and (*i*) *Canonists*. Who tell us (*k*) ----*Quod Laici Collectas imponentes Clericis, sunt excommunicati, cum suis fautoribus*: All *Laymen* (by *their Law*) are *Excommunicated*, if they *lay any Tax upon the Clergy*. And again (more fully) we are told,

(*g*) Vid. Filliucium Quæst. Moralium, Tractat. 16. cap. 11. p. 325.

(*h*) Vid. cap. *Non minus*. 4. & cap. *Adversus*. 7. Extra. *De Immunitate Ecclesiarum*.

(*i*) Panormitan. ad dicta, cap. 4. & 7.

(*k*) Lemma ad dictum, c. 4.

told, 1. *That* (l) *the Clergie* OUGHT NOT *to relieve the* NECESSITIES *of Cities, or any other places; no, not even then when the Laicks are in want, unless the Pope be first consulted.* 2. *That all Decrees aud Constitutions of Laymen, laying such Taxes upon the Clergie, are null, and never can be made obligatory.* 3. *All persons Excommunicated for such grievances laid upon the Clergie, and their* SUCCESSORS, *stand Excommunicated; unless they make satisfaction within a Month.* 4. *And they tell us, that all this is said for a fuller declaration of the Law in this Case, that Novices may better understand it.* This is their *own* Exposition of the *Canon*, in the *most* (m) *correct Body of their Canon-Law*; and they there tell us, that it is the *Canon* of a (n) *General Council,*

(l) *Clerici non debent necessitatibus civitatum, aut aliorum locorum, etiam ubi Laicorum non suppetunt facultates, subvenire,* (this is highly uncharitable) *nisi prius Rom. Pontifex consulatur.* 2. *Sententiæ & Constitutiones editæ à Laicis collectantibus Ecclesiam, sunt ipso jure* IRRITÆ, *nec ullo tempore convalescunt.* 3. *Rectores Excommunicati ob gravamina præmissa, remanent Excommunicati, etiam post depositum officium, & Successores; nisi satisfecerint intra mensem. Hæc dicit ad majorem declarationem, & pro Novitiis.* Lemma ad cap. *Adversus.* 7. Extra. *De Immunitate Ecclesiarum.*

(m) Vid. Corpus Juris Canonici Lugduni. An. 1661.

(n) Dicto Cap. *Adversus* 7. in Lemmate. Idem Innocentius 3. in Concil. Generali. And the Note tells us, in Concil. Lateran. cap. 46.

Council, and then (according to their Principles) infallibly true, and obligatory to all the Christian World. So that by this Popish Law, if any Laymen (the King and Parliament of *England*) lay *any Tax*, or (by a *Statute*) require any *Subsidy of Clergie-men*, (though in the *Necessities* of the Kingdom) without the Popes leave, such *Statute* is declared *Void and Null*, and *they* and *their Successors* (unless satisfaction be made) *Excommunicate*. Nor is it only some *Inferiour Magistrates* or Officers, who are thus Excommunicated; but all Persons, (*a*) *CUJUSCUNQUE conditionis, Status aut DIGNITATIS*. And that we may know, that such Excommunications are not a rash and inconsiderate Act of *Urban the Fifth*, or some angry Pope,

(*a*) Ita Urbanus Papa 5. Constitut. 1. Edita Anno 1364. In Bullario Rom. Tom. 1. pag. 282. Num. 1, 2. Edit. Lugd. 1655.

they have been, (for ſome Ages paſt) and ſtill are ſolemnly publiſh'd at *Rome*, every year, in that famous and impious *Bulla Cœnæ Domini*, on *Maundy-Thurſday*. (Even on *that day*, in which our *Bleſſed Saviour Inſtituted* that *Cœna Domini*, as a Sacrament *of our Union with him*, by a lively Faith, and of the *Communion of all Chriſtians amongſt themſelves*, by an unfeigned *love and charity*. I ſay, on this day, the greateſt part of the Chriſtian World, are Anathematiz'd and Curs'd at *Rome*, by their Popes ſucceſſively, for no other reaſon but becauſe they are *for the Truth of the Goſpel*, and againſt his (without any reaſon or ſenſe) Uſurp'd Greatneſs and Worldly Intereſt.) In *that Bull*, the *Anathema*, or *Papal Curſe*

(Stilo

(Stilo Curiæ) is thus: *(b) We Excommunicate all, of what Dignity soever, REGAL, IMPERIAL, DUCAL,* &c. *who impose any Tax, Toll, or Prestation upon any Ecclesiastiques, or receive any Taxes so impos'd, (though the Persons on whom they are imposed, would WILLINGLY pay them) without the special and EXPRESS LICENSE of the Pope.* Now although this (aforesaid) were evidence enough to intitle the Church of *Rome* to such desperate Doctrine and Excommunications; yet we have further and greater evidence; I mean, their *Great Lateran (c) Council*, consisting of above 1200 Fathers, (such as they were) Synodically *(d)* ratify-

(b) *Qui Collectas, Tallias, Præstantias, & alia onera personis Ecclesiasticis, & eorum, Ecclesiarum, & Beneficiorum Ecclesiasticorum bonis, illorumque redditibus---absque Romani Pontificis expressâ licentiâ imponunt; aut sic imposita, ETIAM A SPONTE DANTIBUS, recipiunt. Necnon qui per se, vel alios directè vel indirectè prædicta facere, exequi vel procurare non verentur, CUJUSCUNQUE sint præeminentiæ, dignitatis, &c. etiamsi IMPERIALI, REGALI, &c. præfulgeant dignitate, &c.* They are all Excommunicated every year in that *Bulla Cœnæ.* Vid. Bullam *Alexandri* Papæ 7. seu Constitut. ejus 16. In Bullario Rom. Tom. 5. data erat Bulla dicta, Idib. April. 1656. & Bullam *Clementis* Papæ 10. dat. Rom. Cal. April. Anno 1671. Ejusdem Bullarii Tom. 5. Constitut. Clement. n. 34. and in both those Bulls, Sect. 18. (c) Concil. Lateran. sub Innocentio Papa 3. Anno 1215. Can. 46. (d) Concil. Lateran. magnum sub Innocentio 3. Ann. 1215. Can. 46.

ing the same Doctrine: and all this expressly confirmed by the (e) *Trent Council*; which tells us, That this *Immunity and Exemption of the Clergie*, is *DEI ORDINATIONE & Canonicis Sanctionibus Constituta*; and therefore *Decrees and* (f) *COMMANDS*, That all the Sacred Canons, all *General Councils*, and all *Papal Constitutions*, in *favour of Ecclesiastical Persons* and the *Liberties of the Church*, be (and *ought to be*) *exactly observed*; and that, as (g) *THE COMMANDMENTS OF GOD*: and *admonisheth* the *EMPEROR*, *KINGS*, and *PRINCES*, &c. and *obliges them* to such Observation. Nor is the *Trent Council* content with this; but (h) requires her Ecclesiasticks (and many more, of which anon) to (i) *PROMISE*, *SWEAR*,

(e) Sess. 25. cap. 20. *De Immunitate Ecclesiarum.*

(f) *Decernit ac PRÆCIPIT sacros Canones, & Concilia Generalia OMNIA, & APOSTOLICAS sanctiones — EXACTE ab OMNIBUS observari DEBERE.* Ibid.

(g) *Tanquam DEI PRÆCEPTA.* Ibidem.

(h) Concil. Tridentin. in forma Professionis Fidei, in calce Sess. 25.

(i) *Promitto. Voveo, Juro.* Ibid.

SWEAR, and VOW, firmly (and without *all doubting*) to *believe* all the *Canons and Councils* before-mentioned, (especially the *Decrees of the Trent Fathers.*) By the Premises, I think it evident; that (by the (*k*) *approved Doctrine* and Principles of the Roman Church) no *Kings*, *Princes*, *or Parliaments*, nor any *LAYMEN*, (how many or great soever) can lay any Tax upon Ecclesiastiques, (no not in the greatest Necessity and Poverty of the Lay-Subjects) without express leave first had from the Pope. Now whether this Popish Doctrine, (if approved and believed) be not very dangerous and pernicious, (especially to Protestant Princes) do you judge. Nor is this all; for,

(*k*) How dear this Doctrine of the Exemption of Ecclesiastical Persons from the Power of Laymen to Tax them, *&c.* is at *Rome*, appears by the *Index Expurgatorius* of Pope *Alexander* the Seventh, Edit. Romæ 1667. pag. 8. where the Command is--- *Expurgandæ sunt OMNES Propositiones contra Libertatem, Immunitatem, & Jurisdictionem Ecclesiasticam.*

4. Their approved and *received Popiſh Principles*, do not only free them, from *taking Oaths of Allegiance and Supremacy*, and *their Eſtates* (I ſpeak of their Clergy) from *Taxes*, (unleſs the Pope conſent) but *their perſons* alſo, (be their *Crimes never ſo great*) from *all Puniſhment* by *Kings*, *or any Lay-Court or Magiſtrate* of what State or Dignity ſoever. This is a manifeſt and *known Truth*, and needed no proof, were it not, *that ſome*, who have an *ungrounded courage to believe* ſuch *Seditious Principles*, have alſo (when it makes for their Intereſt) a confidence to deny them. But ſeeing ſome of the Popiſh Party do deny it, I ſhall endeavour to bring ſuch Authentick and evident proofs, as will (I hope) ſatisfie you, and might convince the Gainſayers

sayers (if they can and will impartially judge) of the Truth of the aforesaid Popish Position. The proofs I mean, shall be drawn from the clear Testimonies of their own eminent and learned Writers, their Canon-Laws, approved and received in and by their Church, their Popes Decretals, and their own General Councils. And here,

1. An eminent *Popish* (a) *Casuist* tells us, *That* ALL MAGISTRATES *whoever they be, (Kings and Princes not excepted) who interpose in Judicature, against Ecclesiastical persons, in* ANY CRIMINAL CAUSE, *whether it be* MURDER, *or* HIGH TREASON, are to be Excommunicated. And this he proves out of their *Canon* (b) *Law*, and the Constitution of Pope

(a) *Excommunicantur* QUICUNQUE *Magistratus, qui contra* PERSONAS ECCLESIASTICAS *se interponunt, in* QUACUNQUE *Causa Criminali, sive* HOMICIDII, *sive* LÆSÆ MAJESTATIS. Filliucius Moral. Quæst. Tractat. 16. cap. 11. Sect. 307. 309.

(b) Can. *Si quis suadente.* 22. Caus. 17. Quæst. 4.

Pope *Innocent the Second*, in a (*c*) General Council, own'd and approved by them.

(*c*) Concil. Lateran. 2. ſub Innocentio 2. Can. 15.

2. We have a Canon of a Council at *Paris*, referr'd into the Body of their Law, publiſhed by the Authority of Pope *Gregory the Ninth*, which determines the caſe thus: (*d*) *No SECULAR JUDGE may diſtrain or condemn ANY CLERGY-MAN, without the PERMISSION of the POPE: and if he do, he is to be excommunicate; and to continue ſo, till he acknowledge and mend his fault.* You ſee this Seditious Popiſh Doctrine is eſtabliſhed by the *Council of Paris*, and the *General Council* in the *Lateran:* and by three *Popes*, (*Innocent the Second*, *Gregory the Ninth*, *and* (*e*) *Gregory the Thirteenth*) and ſo *muſt be* the Doctrine

(*d*) Cap. *Nullus Judicum* 2. Extra. *De foro competenti: Judex SECULARIS, ſi Clericum per ſe diſtrinxit, vel condemnat, excommunicari debet.* That's the Lemma to the Chapter, in which 'tis more fully expreſs'd.

(*e*) In his Bull approving & confirming the Canon-Law. Dat. Romæ, 1 Julii, 1580.

Doctrine of the *Roman-Church.*

For it is Law with them; (f) *That NO MAN must be permitted to RETRACT, or QUESTION any Papal Sentence.* And their Law says further; (g) *That ALL the Popes Decrees are IRREFRAGABLY to be observed; and that so far, and undoubtedly, as if St.* Peter *had confirm'd them with his own mouth.* And *Gratian* cites Pope *Agatho* for it.

3. Nay further, all *Secular Magistates*, are (at *Rome*) *every year, solemnly Anathematiz'd* and *curs'd*; (h) *who call any Ecclesiastical persons to their Tribunals, Courts, Chancellaries, Councils, Parliaments*, &c. *or any way molest them directly or indirectly*; for it is but six or seven years since Pope *Clement* the Tenth did solemnly curse *all Secular Magistrates*, and *all Courts*

(f) *NEMINI permissum est de eo quod PAPA STATUIT JUDICARE, vel Sententiam ejus retractare.* So Pope *Nicolas* tells us in Gratian. Can, *Nemini* 3. Caus. 17. Quæst. 4.

(g) *Omnes sanctiones Apostolicæ sedis irrefragabiliter sunt observandæ.* That's the Lemma or Title, and the Canon follows---- *Sic omnes Apostolicæ sedis sanctiones accipiendæ sunt, tanquam ipsius DIVINI PETRI Voce FIRMATÆ.* Can. *Sic omnes.* 2. Dist. 19.

(h) *Qui personas Ecclesiasticas ad suum Tribunal, Audientiam, Cancellariam, PARLIAMENTUM, Consilium*, &c. *trahant, aut trahi faciant directè vel indirectè carcerando, vel molestando*, &c. Vide Bullam Clementis Papæ 10. Dat. Romæ 3 April. 1671. In Bullario Roman. Lugd. 1673. Tom. 5. pag. 530. Sect. 14, 15, 16.

Courts (even *Parliaments*) who should any way *trouble the Clergy*, or *punish*, or *take any cognizance of their crimes*. So that by this Popish Doctrine, our gracious King, his great Council (the Parliament) and all our Courts in *Westminster*, stand now accursed, and (till they become Papists, and Slaves to the Pope, which cursed day, I hope will never come) that curse will be continued, and every year solemnly and impiously renewed; and I am perswaded that a greater curse cannot befal this Nation, than that which will procure a Popes Absolution, and free us from his Curse.

4. In a word, the *Trent* (*i*) Council publickly maintains this erronious and impious Doctrine, of the exemption of their

(*i*) *Causæ criminales graviores contra Episcopos, ab ipso* TANTUM *Rom. Pontifice cognoscantur, ac terminentur; & minores, in Concilio* TANTUM *Provinciali cognoscantur & terminentur.* Concil. Trident. Sess. 24. De Reformat. cap. 5. & Sess. 13. De Reformat. cap. 8.

their Clergy and Eccleſiaſticks, from the Juriſdiction of all Secular powers; The *greater Crimes of the Biſhops*, (ſay the Trent-Fathers, in the *place* (*a*) *now* cited) can be examin'd and puniſh'd *ONELY BY THE POPE*; and their leſſer crimes, *ONELY BY THE COUNCIL of Biſhops*. No lay-Judge or Judicature how great ſoever, (nor Kings, nor Parliaments) muſt meddle with them; they may ſecurely ſin, and need not fear any puniſhment by any Secular power. How dangerous and pernicious this muſt needs be to all Secular ſupreme powers, let the world judge. Certainly (upon theſe Popiſh principles) all the Clergy muſt and will much rather fear and obey the Pope who can, than their Princes, who (by their principles) have no power to puniſh

(*a*) And all their Eccleſiaſtiques do promiſe, vow and alſo ſwear, that they will firmly believe and profeſs all that the Canons and Councils have declared concerning theſe exemptions ----- *OMNIA à Sacris Canonibus & Oecumenicis Conciliis, & præcipue à Sancta Synodo Tridentina definita, indubitanter recipere ac profiteri ſpondeo, VOVEO, JURO.* In formâ juramenti profeſſionis fidei, in Bulla Pii Papæ 4. in calce Seſſ. 25. Concil. Tridentin.

puniſh them. But this is not all; for (to omit all other) there is one pernicious Popiſh principle more, not yet mention'd, which abſolutely abrogates and deprives Princes and Kings of all their Regal power, as to the Clergy. For,

Laſtly, It is a conſtantly approved and received Doctrine at *Rome*, (though evidently impious and traiterous) That *the Clergy and Eccleſiaſticks, are NONE OF THE KINGS SUBJECTS.* If this be *not true*, (as ſure enough it is not) then their *Popiſh Canons* are *erroneous*, (as you ſhall ſee anon) and their *General Councils* and *Popes*, ſo far from being *infallible*, that they are *actually and evidently falſe:* For both their *Canon-Law*, their *Councils*, (even *General ones*) and their

their *Popes* in their *Decretal Epistles* (as by the following Testimonies will appear) have *approved*, *received*, and by *their authority* (so far as they are able) *establish'd* and *confirm'd* this *rebellious* and *Popish principle*. But (on the other side) if they approve and acknowledge *this Principle* to be true, (as constantly they do) then they approve a Doctrine which is not onely dangerous, but pernicious to Princes, which dethrones and unkings them, (as to all their Clergy and Ecclesiasticks:) for if they be not Subjects to any Secular Prince, then it is evident, that no such Prince can be their King; it being impossible, that any man should be King of such persons, who are none of his Subjects. And although this Popish principle be erroneous and

and traiterous, againſt the light of Nature and Scripture, Reaſon and Revelation; yet 'tis not all. For they do not only ſay, *that the* CLERGY *ARE NONE of the* KINGS SUBJECTS: But (which is more erroneous and irrational) they do expreſly ſay, that THE CLERGY ARE SUPERIOR TO THE KING, *and* HE THEIR SUBJECT. That both theſe Popiſh Poſitions may appear to be approved by, and generally received in the Church of *Rome*; I deſire you ſeriouſly to conſider theſe following Teſtimonies.

1. In the Body of their Canon-Law, of their moſt *correct* (*b*) *Editions*, and (as ſuch) publiſh'd by the Authority of *Gregory* the Thirteenth; we find theſe words (*c*) *The* EMPIRE IS NOT SUPERIOR, *but* SUBJECT

(*b*) *Emendatum*, CORRECTUM, *recognitum*, & APPROBATUM. Ita in Bulla Gregorii 13. data Romæ, 1580. Juri Canonico præfixâ.

(*c*) *Imperium non* PRÆEST *Sacerdotio*, *ſed* SUBEST. Lemma ad Cap. *Solicitæ* 6. Extra. De Major. & Obedientiâ.

JECT to the PRIESTHOOD. And it there follows immediately, (*d*) *THE BISHOP OUGHT NOT TO BE SUBJECT, BUT SUPERIOR TO PRINCES.* And that all may take notice of this Popish Position, it is there added (*e*) *Pope Innocent the Third says this, and it is FIT TO BE ALLEDG'D MUCH* (for the Popes Supremacy he means.) And indeed Pope *Innocent* says that, and much more, in that *Decretal* (*f*) *Epistle*; some of the words are in the margent. And all this, in their approved Editions of their Canon-Law (*g*) *old* and (*h*) *new*. *Panormitan* (their great Canonist) is more (*i*) *expreß* and *full* to our purpose. The sum of what he says (as the Author of the (*k*) Summaries perfix'd to the Chapter tells us) is this:

(*d*) *Episcopus NON DEBET SUB ESSE PRINCIPIBUS, sed PRÆESSE.* Ibidem.

(*e*) *Hoc dicit* Innocentius 3. *& est MULTUM ALLEGABILE.* Ibidem.

(*f*) *Præcellit Imperator illos DUNTAXAT, qui ab eo recipiunt temporalia------Super bonos & malos, gladii accepit potestatem Imperator; sed in eos SOLUMMODO, qui utentes gladio, sunt ejus Jurisdictioni Commissi---De Sacerdotali prosapia dictum est, non DE REGIA STIRPE, Constitui te super gentes, & REGNA, ut EVELLAS, DISSIPES,* &c. dicto Cap. *Solicitæ.* 6. Extra. *De Majorit. & Obedientiâ.*

(*g*) Corpus Juris Canon. Paris 1520. Antverp. An. 1570.

(*h*) Paris 1612. and 1618. and at Lions 1661.

(*i*) Panormitan. ad dictum Cap. *Solicitæ* 6. Edit. 1509. Lugduni.

(*k*) Laur. de Flisco Episc. Brumat.

(l) 1. *Imperium* SUBEST *Sacerdotio, & ei* OBEDIRE TENETUR. 2. *Clericus* NULLO MODO *ſubeſt* LAICO, *niſi ratione feudi ab eo habiti.* 3. *Clerici ſunt* EXEMPTI *à Juriſdictione Laicorum,* JURE DIVINO.

(l) 1. *The Emperor is* SUBJECT *to, and* BOUND TO OBEY THE PRIEST. 2. *The Clergie is* NO WAY SUBJECT *to the* LAITY *(not to the King) but onely for ſome Lay-Fee, or Farm held of him.* 3. *The* CLERGY BY THE LAW OF GOD, *are* EXEMPT *from the* JURISDICTION *of* LAYMEN. And no wonder, if the *IMPERIAL POWER* muſt be *ſubject* to the *PONTIFICAL*; if it be true, which their *Canon-Law (a)* (out of the Decretal of *Pope Innocent the Third*) the Author of the *(b) Gloſs*, and the *(c)* Additions to it, ſay. For the Pope in that *Law*, ſays, *That the Popes power, is as much greater than the Emperors, as* THE SUN *is greater than the* MOON. 2. *The Gloſs* ſays (for ſo, in his Arithmetique, the *difference* is *ignorantly*

(a) Cap. *Solicitæ.* 6. Extrav. *De Majoritat. & Obedientiâ.*

(b) Bernard. de Botano Canonicus Bononienſ. in Gloſ. ad verbum *Inter Solem.* Ib.

(c) Laurentius in his Addition to the Gloſs.

rantly and *wildly* computed) that the *Popes Power* is 47 times *greater than the Emperors:* and *the Addition* to the *Gloss* (in their best Editions of the (*d*) Canon-Law) further tells us, (out of *Ptolemy*) that the Sun is greater than the Moon 7744 times; and so (by this their Account) the *Pontifical Power* is no less than 7744 times *greater than the Imperial*; and then there is no doubt, but in their opinion who believe all this, the Emperor and all Kings must be the Popes Subjects, and they no way superior to him.

(*d*) Vide Corpus Juris *Canonici*, cum Glossis. Paris. 1612.

2. Pope *Martin the Fifth* cites the Decretal of *Pope Innocent the Third*, and more fully explains the meaning of it, approves (*e*) and confirms it; and both their Decretals are now referr'd into the body of their

(*e*) Cap. *Ad reprimendas* 3. *De Foro competenti.* In 7 Edit. Juris Canonici. Lugd. 1661.

Law (where *Pope Martins Decretal* was not before:) The Lemma, or *Title* to the Chapter before cited, is this: (*f*) -----*Lay-men have NO POWER OVER CLERGY-MEN*, &c. And the Decretal it self says (*g*) -----*That LAY-MEN have NO AUTHORITY over the Clergie, ECCLESIASTICAL PERSONS, or their GOODS.* Pope *Urban the sixth* has the *very same* (*h*) *words, approves*, and (by his Papal Authority) confirms them; and declares *all Lay-men* (of (*i*) *what eminence soever*) who exercise *any jurisdiction* over *Ecclesiasticks*, (*k*) *Sacrilegious*, and *Excommunicates* them, and all whoever assist, abett, or defend them.

(*f*) *Laicis in Clericos NULLA POTESTAS, &c.* Lemma ad dictum Caput.

(*g*) *Non attendentes, quod LAICIS in CLERICOS, ECCLESIASTICAS personas, aut EORUM BONA, NULLA sit attributa POTESTAS.* Ibid. Capite dicto.

(*h*) Cap. *Quia* 2. De foro competenti, in 7.

(*i*) *Cujuscunque præeminentiæ, dignitatis, status, aut conditionis existant.* Ibidem.

(*k*) *Principes, Marchiones, Duces, &c. non possunt sine culpa SACRILEGII, Clericos bannire, aut relegare.* Ibid.

3. Cardinal *Cajetan*, who (his great Learning and eminent place in Government of that Church

Church considered) could *not be ignorant* what *Positions were approved* at *Rome*, tells us, (*l*) *-----That the Person of EVERY CLERGY-MAN, was SACRED thus far, that he COULD NOT BE SUBJECT to any SECULAR POWER.*

4. Nay, a whole learned Colledge assures us, of the truth of the 3 Propositions. 1. *KINGS* (*m*) *have NO COACTIVE POWER over ECCLESIASTICKS.* 2. *ECCLLESIASTICKS cannot be sued, or call'd to an account, before any, save only THEIR ECCLESIASTICAL Superior.* 3. *The EXEMPTION of the Clergie, is IN THE JUDGMENT OF ALL* (all Papists they mean) *of DIVINE RIGHT; so that they cannot be JUDG'D or PUNISH'D by any SECULAR, no NOT SU-*

(*l*) *Persona CUJUSLIBET CLERICI est SANCTA quoad hoc, quod NON POTEST SUBJICI POTESTATI SECULARI; & is qui contrarium faciat, SACRILEGUS est.* Cajetan. in Aquin. 2. 2. Quæst. 99. Art. 3. Sect. ad. 5. dubium. And much more to the same purpose, we have in those 2 Titles. 1. De foro competenti; and 2. De Invasoribus bonorum Ecclesiæ in 7. Decretalium.

(*m*) 1. *Reges non habent Potestatem coactivam in Ecclesiasticos.* 2. *Ecclesiastici non possunt conveniri, nisi coram superiori suo Ecclesiastico.* 3. *EXEMPTIO CLERICORUM, est ex OMNIUM SENTENTIA, de Jure DIVINO, ita ut à Potestatibus secularibus ETIAM SUPREMIS, judicari aut condemnari nequeant.* Vid. Collegii Bononiensis Responsum pro Libertate Eccles. Bonon. 1607. Sect. 21. 46, &c.

PREME POWERS. And here I deſire you to conſider; (what the Colledge of *Bononia* here affirms) that the Eccleſiaſticks (Secular & Regular) are, in the opinion of *ALL ROMAN-CATHOLICKS, by the LAW OF GOD,* ſo(*) exempted from the Juriſdiction of all Secular (even *SUPREME*) *POWERS*, that they can *neither judge*, nor *puniſh them.* Whence it evidently follows, 1. That the *Popiſh Clergie*, where-ever they are (eſpecially in *England*, and *Proteſtant* Kingdoms) are *no Subjects of that King*, in whoſe *dominions they live*, becauſe *they are (by the Law of God) exempt* from *all Secular Juriſdiction:* It being a contradiction to ſay, that any Man is a King in reſpect of thoſe, over whom he has no Juriſdiction. And, 2. It follows, that this *impious and traiterous*

(*) Vid. cap. *Et quia* 4. extra. De foro competenti. in 7. where the Title, or Lemma, is this--*Conſtitutiones editæ contra Principes Seculares, Juriſdictionis Eccleſiaſticæ libertatem impedientes, Innovantur.* And in the Chapter, it is declared; 1. *Quod Laicis in Clericos, & perſonas Eccleſiaſticas, & bona Eccleſiaſtica, non eſt attributa poteſtas.* 2. And then it follows ----- *REGES, DUCES, MARCHIONES*, &c. in virtute Sanctæ *OBEDIENTIÆ MANDANTES, ut ipſi conſtitutiones prædictas obſervent* ----*Si Dei offenſam, & SEDIS APOSTOLICÆ vitare voluerint VULTIONEM.* Kings cannot meddle with any Eccleſiaſtical Perſons; if they do, they offend God, & ſhall be puniſh'd by the Pope: that is, Excommunicated. So ſays the Pope, and his Lateran Council, Cap. 2. *De Invaſor. & Occup. Bon. Eccleſiæ*, in 7. Decretalium.

traiterous Doctrine and *Position*, is not the *opinion of some one*, or a *few private persons*, but of *ALL ROMAN-CATHOLICKS*; and so of their Popish Church; and then their Church (by their own Confession) *is guilty* of maintaining & approving such *dangerous*, and to *all* (especially *Protestant*) *Kings*, *Pernicious Principles*. Q. E. D.

5. But we have greater Authority (than that of the Colledge of *Bononia*) to manifest the truth of what we say, when we accuse the Popish Church for approving and maintaining this impious and pernicious Doctrine; *That their Ecclesiasticks are not the Kings Subjects*. I mean the Inquisitors of (*a*) *Spain* and (*b*) *Portugal*, &c. who finding in the Index of *Chrysostome*, (*c*) words expressing this Proposition; (*d*) *PRIESTS*,

(*a*) Index Expurgatorius Hispanicus, Madriti, Anno 1667. in Johan. Chrysost. pag. 703.

(*b*) Index Expurgat. Lusitan. Olysip. 1624. pag. 753.

(*c*) Edit. Basil. 1558.

(d) *Sacerdotes etiam Principibus Jure Divino subditi.*

(d) *PRIESTS, BY THE LAW OF GOD, ARE SUBJECT TO PRINCES*; they (knowing *that Position* to be *inconsistent* with the *Exemptions* of their Popish Clergy) *damn* that Proposition, and command it to be blotted out: *Deleantur illa verba* (say they) though *Chrysostome* say the very *same thing*, in the *place to which the Index refers*. Now it is evident, that they who damn this Proposition (as erronious) *PRIESTS by the Law of God, are subject to Princes*; must (of necessity) approve and affirm the contradictory; *That Priests, by the Law of God, ARE NOT subject to Princes:* which is that rebellious Position, with which the Church of *Rome* is justly charged.

6. *Lastly*, the principal Authorities

rities I have brought to prove this (or any of the former Rebellious Doctrines charg'd on the Church of *Rome*) have been, 1. Their *approved*, and (by *Publick Authority* of *their Church*) received and *establish'd Laws*. 2. Their *Popes Bulls, Decretals and Constitutions*. 3. Or the *Canons of their Provincial, National, or General Councils*: All which are *approved, innovated*, and *confirm'd* expresly, in their *Trent* (e) *Council*, (as was before mention'd) and all their (f) *Secular Clergy*, all who have any *Cure of Souls*, the *chief* of their *Regulars*, (g) *all Graduates, Professors and Readers in their Universities*, (h) all *Physitians*, &c. *are solemnly* (i) *sworn to approve*,

(e) Concil. Trident. Sess. 25. De Reformat. Cap. 20. *Præcipit sancta Synodus, Sacros CANONES, & Consilia Generalia OMNIA, necnon alias APOSTOLICAS SANCTIONES in favorem Ecclesiasticarum Personarum, & Libertatis Ecclesiasticæ; & contra ejus Violatores editos, quæ OMNIA præsenti Decreto INNOVAT, EXACTE ab OMNIBUS observari debere.*

(f) Vid. Bullam Pii 4. super formâ Juramenti Professionis Fidei, in calce Sess. 25. Concil. Trident. Dat. Rom. Id. Novemb. 1564.

(g) Vid. Bullam Pii 4. Extra. *De Magistris & Doctoribus*, Cap. *In sacrosancta*. 2. In sept.

(h) Vid. Bullam Pii Papæ 5. Extra. *De Medicis*, cap. supra gregem. 1. Decret. 7.

(i) Vide dictam Pii 4. Bullam super formâ Juramenti Profes. Fidei, & Concil. Trident. Sess. 25 & 24. De Reformat. cap. 12. *Item OMNIA à sacris Canonibus, & Oecumenicis Conciliis, ac præcipuè à Sacrosanctâ Synodo Trident. definita, INDUBITANTER recipio ac profiteor, ac CONTRARIA OMNIA rejicio ac Anathematizo, ac à meis subditis, vel illis quorum cura ad me spectat, teneri, doceri, & prædicari (quantum in me est) curabo.* Verba sunt dictæ Bullæ Pii Papæ 4.

approve, receive, and (without all doubting) to profess those Canons and Papal Constitutions, and, to Anathematize, Reject, and Curse all contrary Opinions, and to endeavour (as much as in them lies) that all committed to their care, shall constantly hold and teach the same.

The Premises impartially consider'd, I think two things may, and will evidently follow:

1. That the *Principles and Positions* before mention'd, are not only *dangerous*, but *pernicious to all Supreme Powers*; (especially to *Protestant Kings and Princes*) and that in one thing omitted before; that is; That *Faith is not to be kept with Hereticks*, but that any competent *Ecclesiastical Judge*, may *condemn* and *execute Hereticks*, (or those who are *reputed* such) notwithstanding *any*

SAFE

SAFE CONDUCT given them, BY THE EMPEROR, KINGS, or SECULAR PRINCES, though confirm'd by OATH; and this impious, and (to Supreme Powers) *pernicious Doctrine*, *approved*, and *publickly declared* and *profess'd*; not only by particular, and *private persons*, but by their *own General* (k) *Council of Constance*: which *condemn'd* (l) and executed *Jerome of Prague*, and *John Hus*, notwithstanding the Emperors Safe Conduct, without which they would not have come to that Council. To which we may add, that those *Fathers of Constance* (it will highly concern *Protestant Princes* to *consider it*) Synodically define, and *declare*, That *all Hereticks* (that is, all they call, and commonly miscal Hereticks) all their *defendors*, or *favourers*, &c.

(k) *Quod non obstantibus Salvis Conductibus IMPERATORIS, REGUM, & SECULI PRINCIPUM, QUOCUNQUE VINCULO SE OBSTRINXERINT, possit per Judicem competentem, de Hæreticâ pravitate inquiri, &c.* Concil. Constantiense, Sess. 19.

(l) Consil. Constantiens. Sess. 21. Damnatio Hieronymi Pragensis, Sess. 45. damnatio Johan. Hus.

&c. of what *dignity ſoever*, (*l*) *Kings*, and *Queens*, and *Dukes*, &c.) ſhall be Excommunicated and deprived of all their Goods, and Secular Dignities. This (*in Theſi*) is *their impious Doctrine* and *Principle*; and (*in Praxi*) they are now endeavouring to put it in execution here in *England*; as evidently appears by their Popiſh and Helliſh Conſpiracy, by the Gracious and Powerful Providence of Heaven, lately and happily diſcovered. I take it then to be evident, that the aforeſaid Popiſh Doctrines and Principles are exceeding dangerous, and to all Supreme Powers (eſpecially Proteſtant Kings and Princes) pernicious.

(*l*) *OMNES & ſingulos Hæreticos, necnon eorum ſectatores utriuſq; ſexus, & etiam defendentes eoſdem, vel ipſis quomodolibet, publicè vel occultè participantes; etiam ſi REGALI, REGINALI, DUCALI, aut alia QUAVIS DIGNITATE Eccleſiaſticâ aut Mundanâ præfulgeant; ------per Excommunicationis, & PRIVATIONIS Bonorum ac Dignitatum Secularium, & alias pœnas, etiam per Captiones & INCARCERATIONES puniantur.* Concil. Conſtantienſ. Seſſ. 45.

2. And from the Premiſes, it will as evidently follow, that the aforeſaid Popiſh Principles, are not the private Opinions of ſome

ſome particular Perſons only: ſeeing, 1. They are profeſs'd and vindicated by the Jeſuits, Canoniſts, and generally by other *great Writers* of that *Church*, in their Books publiſh'd with the *Approbation* and *Commendation* of *Authority*. 2. *Eſtabliſh'd* in their approved and *received Canon-Law*. 3. In the *Authentick Decretal* Epiſtles, and *Papal Conſtitutions*. 4. In their *General Councils*; thoſe (I mean) which they acknowledge to be General. 5. And (to ſay no more) all their Clergy and Eccleſiaſticks, (who have *place in thoſe Councils*) have taken a *Solemn Oath* to maintain *all thoſe Canons*, and *Papal Conſtitutions*; and this Oath required and taken by the Authority and Command of the (*a*) *Council of Trent*, and the (*b*) *Pope*; who is acknowledged to be their (*c*) Supreme Judge,

(*a*) Vide Concil. Trident. Seſſ. 24. Cap. 12. De Reformat. & Annotat. Joh. Sotealli Theologi, & Horatii Lutii, Juriſconſulti, ad caput dictum in Edit. dicti Concilii. Antverp. 1596. aliiſque nuperis.

(*b*) In Bulla Pii Papæ 4. ſuper forma Juramenti Profeſſionis Fidei, Romæ 1564.

(*c*) Concil. Florent. Decreto 4. apud Longum à Coriolano, pag. 835.

Judge, and (ſince the Councils of *Piſa*, *Conſtance*, and *Baſil*) declared by Pope *Leo the Tenth*, and his *Lateran Council*, (which they account a General Council) to be above all *General Councils*: and this Declaration (that all might know it is Law and Obligatory) has lately been (*d*) *referr'd into the Body of their Canon-Law*. Now theſe things being undeniably true; that their Popes and General Councils (the Supreme Authority of their Church) have approved and received the aforeſaid Principles and Poſitions, and cauſed their Eccleſiaſticks ſolemnly to ſwear, That they do believe, and will conſtantly profeſs them, and (ſo far as they are able) make all committed to their charge, do ſo to; it evidently follows, that they are *Roman-Catholick Doctrines*, own'd and approved by *their Church*,

(*d*) Cap. *Paſtor* 1. Extra. *De Conciliis*, in ſeptimo. And in the ſame place, Cap. *Sicut*. 3. and Cap. *Benedictus* 4. The ſame Doctrine is confirmed by Pope *Pius* 4.

Church, and not only by private and particular persons. So that if any (who knows and has impartially considered the Premises) deny it; I shall not call him Impudent, but I may (and must) say, he has a hard Forehead, and a little thing will not make him blush.

To conclude; If that Priest or Popish Gentleman, (you mention) who so confidently denies the Church of *Rome* to approve such Principles as I have laid to her charge; can (as to the sum and substance of the Testimonies here cited; for I neither need, nor will undertake for every particular Circumstance, or Typographical Error) either shew,

1. That I have *misquoted* the Authors and Books I cite, and that such Passages do not occur in the places quoted.

2. Or

2. Or (if they do occur) that I have *miſtook their meaning*, as to the purpoſes for which they are produc'd.

3. Or (if neither of theſe can be ſhown) if he can make it appear, that the Church of *Rome* has (by any publick Act or Declaration) diſown'd ſuch pernicious Principles and Poſitions, and damn'd them as erroneous, and (what they really are) impious: I do hereby promiſe him, that I will be (what I hope I never ſhall be) one of the worſt ſort of Chriſtians in the World, I mean a Roman-Catholick. Farewel.

Your Faithful Friend,

T. L.